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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE *TIMES* ON THE CONGREGATIONAL UNION.

The *Times* has been pleased to devote an editorial article to the proceedings of the Congregational Union at its autumnal meetings of last week. Its observations, for the most part, remind us of summer lightning—flash after flash, but without thunder. The writer of it appears to have looked upon his own criticism as a rather startling phenomenon. "Hallo! what, you here?" as a frequenter of one of the West-end clubs might address a country friend whom, for the first time, he has chosen to recognise as a visitor to the metropolis. It is his cue to treat the occasion as a novelty, not to himself, but to the person whom he addresses. He may have met him in the street perhaps scores of times before, but had been either too preoccupied, or too indifferent, to honour him even with a passing notice. Now that it suits his inclination, the form of his salutation implies that it is quite a departure from the habits of his friend that he should make his appearance in metropolitan society. What, you here? coming up at last to be one of us? to take an interest in things that interest us? to quit your isolation? to fraternise with the world, shyly perhaps, but with an ambitious desire of a nearer acquaintance with it? to do as other men do, at least other men who have a place of respectability in the social sphere? and to commence that progress towards perfection in which we enjoy the privilege of having been before you for a century or two? Art thou, too, become as one of us? Making your "way to a common centre, a synod, magnificent edifices for worship or for council, colleges and schools, culture, better payment and improved position for the minister, and, more than all, common regulations, at least morally binding on all the congregations already bound by a general agreement"! Ah! you will grow, you are but infants as yet in this direction; you don't perhaps perceive whither you are tending; but the end of it will be union far beyond the scope or the conceptions of your present organisation.

Now we are confident that Congregationalists are far too sensible, and far too well grounded in the principles which are embodied in their religious communities, to be either seduced or scared by this kind of speech. There is utter ignorance of them on the very face of it, and there would seem to be an equal ignorance of the effect which will be produced upon them by such a line of approach. They will know very well that the criticism of the *Times* is not designed to help *them*. There is a hook in the bait. There is a pervading phosphorescence over the entire surface of the article indicating something beneath it with which they would not care to associate themselves too closely. There are senses in which they might perhaps put themselves into a better position for doing the work which they profess to do. They are not above learning, even from an enemy. They will, perhaps, profit by the supercilious knowledge, which is only another phrase for the special ignorance, of the *Times* writer. No, they are not altogether such as he imagines they will become. There is a great gulf of principle between them and the position to which such critics would lure them on. They have many infirmities of which they cannot but be conscious. They have many faults which they wish to correct. They will extract as much practical wisdom as they can from the sneering advice of those who hate, and would fain despise them. Perhaps some of them are more anxious than need be to put on a comelier dress — momentarily forgetting that their real strength is in the truths which they embrace, and in the earnestness, rather than the grace, of their expression to the world. They know in general that no great reliance is to be placed upon conformity with the fashions of the day in reference to the exalted spiritual purpose which they have in view. They are not entirely unaware that they might cut a better figure in society than they now do, if they would only concede to society certain truths with which, rightly or wrongly, they imagine themselves to have been put in trust. They may, perhaps, have ventured, now and then, quite as far as the light of their principles would admit of their doing, without forfeiture of their self-respect. In some instances, they may have given occasion to those who narrowly watched them to assume that, after all, they have nothing special to keep. Well, in our opinion, men who so judged them knew nothing of them. At any rate, the Protestant Dissenters—for we speak not of Congregationalists only—have for a great number of years past believed that their allegiance to a Divine Master binds them to adhere to certain definite principles of His spiritual administration. No, they are not inclined to part with them for any factitious influence or power which society can give them. They would say, if they were to speak their inmost mind, "Perish the prospect of a splendid incorporation of religious communities, rather than that the simplicity, the humility, the fidelity, and the religious consecration of our forefathers should be placed in peril."

The true purport of the article in the *Times* is, as far as it can be, concealed by its drapery. Still, one cannot but catch the outline of the form which is thus covered. Dissenters are somewhat ungracefully coaxed to abandon their opposition to what is called a National Church, to give up as finally untenable their "dogma" on this question. They are addressed as if they had already assimilated the spirit of that system. The life of their communities is as the life of that, and as it develops itself it is putting forth precisely similar sprouts, and will in due time show precisely the same results. The criticism strikes us as coming from a State-Church comprehensionist. His efforts, we fancy, will be quite in vain. Nay, if Protestant Dissenters were to be unfaithful to this part of their mission, the end of politico-ecclesiasticism would not be thereby averted—perhaps, not very long delayed. But there is not, we are happy to think, the remotest chance that the communities represented by the Congregational Union, or in fraternal sympathy with it, will be wheedled out of their present position by allurements which seem to beckon them on to a more indulgent manifestation of their religious life. They have to strike down the barriers which prevent free intercommunion between the Churches, and, having done that, they will hold themselves quite at liberty to avail themselves of such forms of organisation and methods of usefulness as may commend themselves to their sober judgment as best fitted to express the will of the Lord.

CRITICS, NARROW AND BROAD.

It is not for us to undervalue the Olympian thunders of the press. Parties have been annihilated, and it is even said that men have been killed, by slashing articles. But in such tragic cases the thunderbolt has been launched by a steady hand, unshaken by petulant temper; and the aim has not been confused by hysteric tears of passion. Far different was the case with the surprising outburst of sectarian spleen which enlivened the columns of the *Standard* last Saturday morning. Indignation is said once to have made verses; and we will not for a moment deny that it may be capable of writing a crushing article. But then it should be the sort of indignation that is master of itself, clear as to its facts, and inspired by a love of justice. The passion that trembles with temper is always at the same time blind to realities; and when it would assume the airs of a minatory prophet only succeeds in playing the fool. "Our readers may be curious to know," says the *Standard*, "what is that Congregational Union which has been so heartily abusing the Church of England." Our contemporary does itself less than justice. Its circle of readers is wider than this scathing sneer supposes. Under the increasing difficulty in getting anything like sound Liberalism from the daily press, there are not waiting Radicals, whose political stomachs are so intolerant of lukewarm fare, that they prefer thorough-going Toryism. Our true-blue contemporary is scarcely aware how much its revenues are benefited by those who, in despair of learning from the appropriate organs what the policy of the future is likely to be, betake themselves to the *Standard* in the assurance that from this oracle they can at least learn what it will *not* be. Nay, on most subjects they gain more than this negative advantage. For, by taking the line of policy advocated, and producing it, in the mathematical sense, in an opposite direction, they may not infrequently arrive at a very safe opinion as to the probabilities of the day after to-morrow. Such readers of the *Standard* had their reward on Saturday. So delicious a bit of Church-and-King-and-down-with-the-Dissenters Toryism has not been served up for a long while.

There is an additional charm about this article, somewhat similar to that which "looking-glass house" exercised over the immortal Alice. The mysterious power of turning everything the wrong way round is a study in itself. "Heartily abusing the Church of England!" We cannot help recalling one of *Punch's* inimitable vignettes in which a mild old gentleman in a white tie, who looks very much as if he were bound for the City Temple and the Union meeting, gently expostulates with the omnibus conductor, and politely requests him to be so good as to proceed. "Go on, Bill!" shouts the man, "here's a old gent a-cussin' and a-swearin' like hanythink." Whether the *Standard* aspires to be the omnibus cad to the present Government we do not know. But its idea of

"hearty abuse" is certainly as peculiar as the conductor's notion of cursing and swearing. The building in which the Union met had been witness to a sincere attempt at fraternisation on the part of Conformists and Nonconformists. The language of the chairman in his address enlarged, with every token of deep feeling, on the admiration and reverence felt for spiritual excellencies past and present in the Episcopal Church. But he certainly did not extol the generosity and courtesy of the Vicar of Owston Ferry, nor did he uphold the Episcopal allocution of recent date as a model of vigour and manliness. *Hinc illæ lacrymæ!* He "heartily abuses the Church of England." Curious, too, is the discovery as to the change of name by the Independents. For ourselves, we did not know that they *had* changed it. There is a fashion in such things; and we are aware that many regard the word "Congregational" as more descriptive. But the good old name Independent is by no means so obsolete as the *Standard* supposes. "The descendants of this wildest and worst of the Puritan factions have," it seems, "dropped some of their fathers' most unpopular traditions." This sounds satisfactory. The Independents must surely be improving. In that case they might plead for a little milder treatment. But the implacable wrath of ecclesiastical zeal is not to be turned aside by considerations of this sort. The modern Independents do not dare perhaps to be as bad as their "wild" fathers—John Milton for instance and John Owen—but still "they have no bond of union so distinct and so strong as their hatred of the Church of England." In that case they ought to have gone to pieces in America, where there is no "Church of England" to hate. But however, we are told it is by no means surprising that Independents should be unamiable towards people who legally and rightfully despise them. "Exclusiveness is an essential condition of Churchmanship." These words were not uttered in the Congregational Union, but are written in the *Standard* newspaper. And then Independents are so provokingly ignorant that they cannot see the beauty of this. They are fools enough to think it not beyond the range of possibility that the Anglican Church might show brotherly charity towards outside Christians of the same faith but different forms. It is in vain to reiterate for their instruction the obvious truth that a "catholic" church must be exclusive; and that the Church of England proves her catholicity by her exclusiveness. "It is in vain to tell them that the Church in England never was what the Roman Catholic sect in England is now, a mere property and patrimony of the Pope." These perverse "descendants of the wildest and worst of the Puritan factions" will persist in crediting history when it asserts that, not only the Church, but the kingdom itself was solemnly acknowledged by one of its kings to be "the property and patrimony of the Pope." They obstinately refuse to disbelieve the testimony of the ancients which alleges, that for centuries the Papal interdict was more dreaded than was famine or pestilence. They fancy that a Church which successfully rebelled against its former master must somewhat have changed its status, and they idly imagine that its fellow rebels who differed only as to the next steps to be taken, deserve a little consideration at its hands.

Meanwhile, another critic surveys the Congregational Union from a singularly different point of view. While the *Standard* denounces the malignity with which the Independents keep up the fierce hatreds of their "wild" fathers, the *Spectator* discerns something like a change of front in their attitude towards the Church. "Whereas their forefathers attacked the Episcopal organisation of the Church as prelacy, and regarded prelacy as a sort of idolatry, the Nonconformists of to-day speak of Episcopacy in the mildest terms as an experiment well worth trying, and reserve all their hostility for that alliance between Church and State which their forefathers would have taken for granted as both righteous and necessary, provided only that the Church chosen for the purpose of that alliance had been the right one." There is much more truth in this observation than in the rather superficial criticism which follows; and the taunts about "apologies for the maudlin gallantries of Mr. Beecher" are, to say the least, scarcely deserved by the Congregational Union. The *Spectator* thinks that Mr. Thomson indulges in mere paradox when he says: "That the Congregationalists are far too much attached to comprehension to tolerate the comprehension of the State." If the *Spectator* will produce a definite scheme for a Church which shall naturally, and without any strain upon conscience, include every Englishman, we have no doubt that Mr. Thomson will be glad to reconsider his opinion.

ECCLESIASTICAL NOTES.

Ecclesiastical intolerance is hydra-headed, and it is difficult to cut off all its heads at once. Some people have been of opinion that something approaching to religious equality has been secured at the Universities. Certainly a law was passed which had that intention, but when a law has to be carried out by those who dislike it, it is likely to fail of its purpose. Such would seem to be the case, to some extent, at Oxford and Cambridge. These Universities are, at present, practically under the control of men who have sucked in intolerant principles almost from the day they were born, and have lived in an atmosphere of intolerance ever since. Some of them, therefore, and very naturally, have been doing their best to neutralise the effect of the University Tests Abolition Act. A correspondent of the *Daily News* has pointed out some practically illegal acts in the conduct of the authorities, and we have now three other correspondents showing the sort of moral influence that is exercised to destroy the effect of the Act. Compulsory attendance at chapel is abolished; but, nevertheless, woe be to the man who does not attend! As Mr. Fennell says, "Conscientious scruples about 'bowing down in the House of Rimmon' must be very strong to withstand the personal discomfort and popular odium which persistence would thus entail." Mr. Fennell is supported by other correspondents. One writes thus:—

> The treatment generally experienced by the conscientious objector to compulsory chapels affords a good illustration of the way in which the operation of the University Tests Act is thwarted. When I first made a formal objection to compulsory chapels my dean refused to believe that I could be serious, and referred me to my tutor, advising me, however, not to let it become generally known that I held opinions so unusual. My tutor laughed at me for half an hour, and then scolded me for half an hour, and referred me back to the dean. That gentleman expressed himself surprised to find that I was really serious, but had no doubt that in the course of a few minutes' chat he should be able to show me how absurdly mistaken I was. The discussion which followed was entirely innocent of logic, and the dean wound up by hinting that the master would probably exhibit less patience with my obstinacy than he had done. I persevered, however, and gained my point. But the college authorities had the best of it in the end; they took no further interest in me, and succeeded in convincing me that it would be long before the Universities were undenominational.

The fact is, all this sort of thing has to *die* out. It will die, at the universities, all the quicker, from the introduction of a fresh element in the atmosphere; but no doubt it will struggle for existence. Intolerance is like the rattlesnake blood we read of in one of Dr. Holmes's works. Here, deans, masters, with all their progenitors, have been bitten by the ecclesiastical rattle-snake; but, if we are careful not to let them bite us, we shall get rid of the disagreeable effects of the poison that has got introduced into the system.

Reference was made last week, in these columns, to the speech of Mr. Walter, M.P., at the Oxford Diocesan Conference. We confined our reference to the burials question. The *Spectator* has now remarked upon the position taken by Mr. Walter in regard to the exercise of ecclesiastical patronage. Our contemporary says that the suggestion made is "the most revolutionary we have recently read," and well may it say so, for—

> Why, asked Mr. Walter, should a cure be a freehold any more than any other important appointment, such as the governorship of a colony, or the command of a ship or regiment, or a high position on the Staff? Why should not a cure be tenable for five years only, or any other moderate term, so that a parish discontented with its pastor may have a chance of getting rid of him, and not be "sat upon," as it is now, for twenty, thirty, or fifty years? Mr. Walter was evidently speaking out of the fulness of his heart, and whatever we may think of the merits of his proposal, nobody can deny that it goes to the root of the matter of private patronage.

Our contemporary, no doubt, will pronounce an opinion upon this subject when it is certain that all Church patronage will be abolished.

Two more bishops have spoken. We wish we could add that either of them had spoken to much purpose. The first is of Bath and Wells, who spoke of the advantages of increased "energy of action," "but on the other hand, it must not be forgotten that there are limits, &c." Then came a condemnation of persecution as a "vile and odious thing"—"*but* to bring the aid of the law," &c. Then, "the popular element in the Church must have freer scope"—"*but* still, both thought and action must be kept within," &c. The last specimen of this see-saw style we give entire—

> I believe that if the Church is really doing the Lord's work, spreading His Gospel among all ranks of the people, winning souls to Christ, and making a vigorous raid amidst the infidelity, the ignorance, the drunkenness, the immorality of the land, that all that is good and worthy among her Nonconforming opponents will stay its hands from attacking her, and rather wish her good luck in the name of the Lord; and that then the enmity of the infidel party and their allies, the political Dissenters, will be powerless for her hurt. But if, God forbid, any considerable number of the clergy shall prove disloyal, if it shall become evident that they have ulterior objects, that they are seeking to efface the doctrines of the Reformation and the existing complexion of the Anglican Church, and to substitute extravagant doctrines and practices for the Scriptural sobriety of the Church's authorised ritual; and if as the inevitable consequence of such disloyal attempts, splits and rents, and schisms, and threatening settlements, shall show themselves within the walls of the Church itself, and the hostility of Dissenting communions shall be stimulated and justified; then I believe the Church's days are numbered, and that at any moment a sudden crash may announce to a startled world, that for the first time in her existence the empire of England is without a God, and without a Church.

The last sentence, that, on disestablishment, "the empire of England" will be "without a God and without a Church," surpasses Mr. Disraeli's famous utterance to the effect that the fall of Church-rates would be somehow or other accompanied by the "decadence of nations and the fall of empires." And no one can deny that the battle of Sedan took place some time after the passing of the Church-rates Abolition Act, and that, since then, France has "decaded."

The second prelate is the Bishop of Peterborough, who, at his triennial visitation, spoke at some length of pastoral work, church-building, and the Education Act. From this his lordship passed to religious education, and from this, as did his brother of Bath and Wells, to the danger of the Church, upon which he said—

> It might be that, as a great statesman had recently observed, the Church of England was too stiff and stark to admit of great organic changes; but even in the Church as it now stood there was abundant room for work. We might not be able to realise all the reforms which we desired, but still the clergy might endeavour to render their parishes all that they might be made.

Are these all the capabilities of the Church?

Another clerical secession! In a remarkable correspondence, printed in the *Times* of yesterday, between a parent, whose child—after the usual angling—had been caught by the Roman Catholic Church, and a Roman Catholic priest, the priest remarks how "a thousand" Church of England ministers and members of universities had come out and joined the Roman Catholic Church. Some, of another mind, have been joining Protestant Dissent; others have divested themselves of holy orders. Of these latter is the Rev. George Chute, vicar of Market Drayton, from whose sermon we make some extracts in another column.

While Lord Aberdare has been speaking of the singular absence of crime in Nonconformist Wales, "A Churchman" has been writing to the *Carnarvon and Denbigh Herald* to point out the weakness of the Church in North Wales. The writer says that "It is at present very weak, hardly existing in some parishes in Anglesey, Carnarvonshire, Denbighshire, and Flintshire, and indeed in other counties over which business requires me to travel"; that "it is not established in the hearts of the people, and consequently not rooted in the parishes of our land"; but this naturally depressed Churchman proceeds to details. He says:—

> Most of the old churches are nearly empty on Sundays in parishes where the chapels are full, no more than thirty or forty people at the parish church, when there are 200 or 300 or 400 at one chapel in a parish inhabited by 500 or 600 persons. This will not do. Such a state of things cannot continue long. I know seventeen churches, the united endowment of which is about 5,700*l.*, but the united congregations of these seventeen churches on Sunday do not amount to 500 adults. At three of these churches there were not more than fifteen adults, some of them were members of the clergyman's household. At eight of them the congregation did not reach thirty adults each, and at the others not fifty each, and when the congregation is only about twelve or twenty or fifty the members of the clergyman's family make up the number. It is asked in Mr. Gladstone's book—Is the Church worth being preserved? But I ask another question—Is there a Church to be preserved? or is there an Establishment in Wales to be preserved? In country parishes there are no worshippers at the old *Llanau*, the old churches, worthy of the high-sounding names of "congregations." What are fifteen or twenty persons to be called "congregations," and to have clergymen to serve them with 300*l.*, or 400*l.*, or 500*l.*, or 600*l.* a year each of endowment, and in most cases glebe land and goodly houses.

This candid Churchman proceeds—

> I see that the churches in some of the towns of Wales, such as Holyhead, Bangor, Rhyl, Denbigh, &c., are attended by some hundreds, but in country parishes the Church is almost dead. Humiliating indeed was the acknowledgment of Dr. Campbell, the Bishop of Bangor, last week at the Church Congress, where he said that the most spirited-minded people of Wales belonged to some denomination or other of the Dissenters, and that no efficient lay agents could be easily found among Churchmen in the Principality.

This gives, on new authority, with fresh detail, to what we have known before; but we have a strong suspicion that much the same might be written of hundreds of rural parishes in England.

Ins. BRITISH MUSEUM

LIBERATION SOCIETY.

DISCUSSION AT SELBY.

It may be remembered that a rather disorderly meeting, attended by Mr. J. H. Gordon, was held at Selby some months since. It was then agreed that a public discussion should be held between the Vicar of Selby (Canon Harper) and Mr. Gordon.

All the preliminaries being settled, the event, which has created the greatest excitement in the district, was fixed to come off last week, and two nights were appointed for the purpose—viz., the 11th and 12th October. The Public Room was the place selected for the discussion, and admission was by purchase of ticket. There was a very large attendance. Mr. Serjeant Wheeler, one of the county court judges of the metropolis, and Mr. John Dudding, of Boston Spa, were announced as the directors of the proceedings; the former acting for the vicar, and the latter for Mr. Gordon. On the platform, in addition to the four gentlemen concerned, were Mr. John Adams (late chairman of the Liberal Committee), the Rev. J. Atkinson (Independent), the Rev. J. Hall, and the Rev. J. Lee (Primitives), Mr. G. Woods, Mr. M. Graves, and Mr. John Andrew, of Leeds, as representing (along with Mr. Gordon) the Liberation Society.

Mr. Gordon opened the discussion with an extremely clear and definite statement of the objects of the Liberation Society, and with a general defence and justification of those objects, comprehensive in matter and colour and moderate in tone. We have temptation to quote the summary of this, as it appears in the *York Herald*, but the demands upon our space forbid our doing it this week.

When Mr. Gordon sat down, Canon Harper rose. It is desirable to know all the lines of argument taken by our opponents, so we will give some space to what followed. The canon said that he had engaged, when he took upon himself the office of minister in the Church of England, to do all he could to counteract strange and erroneous doctrines, and doctrines that were contrary, as he believed, to the Word of God. And to him there were few doctrines more strange and erroneous than those which were brought forward by the Liberation Society—and which was that man could not come to the help of God; that the law might not support religion. (Applause.) He could not but believe that this doctrine was strange and erroneous, and contrary to the word of God, and when the Liberation Society sent into that parish its agent to propound such doctrines, he felt that it was his duty, as placed in charge of the place, to do all he could to repel them. (Applause.) At first, being more used to the pen, he challenged Mr. Gordon to a correspondence in the local papers, but that was declined, so he had no alternative but to appear on a public platform. As he understood it, the Liberation Society was opposed altogether to the State support of any religion, and before he went any further he would ask Mr. Gordon whether that was so or not?

Mr. Gordon said that, subject to the ruling of the chairmen, he should prefer that the vicar should have his half-hour out before he answered, so that they might not lapse into conversation, but keep to set discussion. (Applause.)

The Vicar thereupon produced a letter from Mr. Dudding, who on Mr. Gordon's part (though the latter protested) said that the vicar would be permitted to ask questions as he proceeded.

Mr. Gordon said, that being so, he should be glad to answer any question that was put.

The Vicar (excitedly): The question has not been answered, I beg to say. (Laughter and applause.)

Mr. Gordon (smiling): Certainly, the Liberation Society is opposed to State Churches as State Churches.

The Vicar after this answer proceeded, and contended that there was no conscientious objection against the Church at Selby, and that the inequalities of Dissenters were only mythical. Mr. Gordon replied and Mr. Kasper followed, suggesting that Mr. Gordon should take the Scriptural argument, to which Mr. Gordon replied that as the canon had told them that the propositions of the Liberation Society were strange, erroneous, and contrary to the Word of God, he should make good his statement. Mr. Gordon then proceeded with the main argument, to which the canon made a brief rejoinder, and the meeting separated shortly before eleven o'clock.

There was a larger attendance on the second evening, when the discussion was opened by the canon, who dwelt at length on the Church property question, and the principles laid down by the Liberation Society in regard to that subject, upon which he read a brief paper. Mr. Gordon replied with admirable promptitude, pointing out, amidst laughter and cheers, that the canon had omitted some of the most important declarations of the society upon this subject; but it afterwards appeared that a foot-note upon this subject had been omitted from the last prospectus of the society, while, as to the other omissions, the canon contended that "they were nothing to his purpose." Mr. Gordon wound up the debate with a summary of the argument in favour of the separation of the Church from the State.

MEETINGS IN LINCOLNSHIRE.

Market Deeping.—"Is the Church of England worth preserving?" was the subject of a lecture in the Congregational Church here, on Monday evening, October 11. The attendance was good, and great interest was taken in the lecture.

Langtoft.—This large and populous village was visited by Mr. Lummis on Tuesday, October 12, when a lecture on Ritualism was delivered in the Congregational Church. There was no opposition.

Thurlby, near Bourne.—A large and influential meeting was held here on Wednesday, October 13, to hear a lecture on Disestablishment by the Rev. J. H. Lummis. A perfectly unanimous feeling in favour of the Liberation policy was expressed.

Caistor.—The first meeting ever held here on behalf of the Liberation Society took place on Thursday evening last, when the Rev. J. H. Lummis lectured in the Congregational Church, the Rev. E. Harbourn in the chair. It was a good meeting.

Sutterton, near Boston.—The Rev. J. H. Lummis lectured in the Baptist Chapel here on Friday evening, October 15, the subject, by request, being the "Spread of Ritualism—its Reasons and its Remedies." Mr. Scott occupied the chair. The Rev. E. Bott also spoke.

AUTUMNAL MEETINGS.

The first great meeting in connection with the autumnal campaign of the Liberation Society will be held to-morrow (Thursday) evening, in St. George's Hall, Bradford. Alfred Illingworth, Esq., will preside, and Mr. Dale, of Birmingham, and Mr. J. G. Rogers, of London, will deliver addresses. Another meeting of the same kind will be held at Liverpool on Tuesday next.

SECESSION OF A CLERGYMAN.

The Rev. George Chute, M.A., an Evangelical clergyman, who had for more than twenty years held the living of Market Drayton, has announced his resignation, as well as his intention to sever himself from the Church of England. He preached his farewell sermon in the parish church on Sunday week to a large and attentive congregation—not less than 1,400 or 1,500 people being present. The reverend gentleman took for his text, 2 Corinthians xiii. 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace! and the God of love and peace shall be with you." In the course of his discourse he said:—"It is certain that this pulpit will, hereafter, be filled by one who will set forth doctrines exactly the opposite to those I have set before you by one who will preach doctrines subversive of the work of the Holy Ghost and of the Lord's second coming. O, it will be the very opposite: as opposite as the east is to the west—the very opposite to the truths you have heard. If I preach the truth, the other's preaching must be error. One is God's truth; the other is the devil's lies. One is saving and lifting the soul to heaven; the other is oppressing and sinking it to hell. Things have now come to that state in the Church of England that she has become apostate, and is in that state in reference to which the Lord says, 'Come ye out and be ye separate from her, and be not partakers of her idolatry'—her baptismal regeneration, her doctrine of the Real Presence, her prayers to the Virgin Mary, her fraternisation with the Pope. She is the very image of the beast, the very resemblance of Popery, and the very counterpart of the whore of Babylon. Come out of her, and be not partakers of her false doctrines, that you come not to her shame. Her apostasy is now ripening to a head, and fills England with doctrines subversive of God's truth. The first thing that troubled my conscience with regard to my connection with the Church of England was the judgment in the case of Mr. Bennett. He wrote and published a book setting forth the doctrine of transubstantiation—the changing of the bread and wine used in the sacrament of the Lord's Supper into the very flesh that grew upon the bones of Christ and the very blood that flowed through His veins. This is idolatry to be abhorred by all Christian men, and it was such idolatry that Cranmer, Ridley, and Latimer protested against. But now the doctrine is held by the great majority of the ministers of the Church of England. But I would not mind this if I could abide by the original Church of the martyrs. When the judgment of Mr. Bennett came, it was—that he might not exactly hold the doctrine, and he was acquitted. So that, if I take his book, and preach to you the same doctrine as it contains, I would not be convicted by any court in England—so that we have the abomination of Popery established by the highest court in England. This was one of my reasons for deciding to sever myself from the Church of England; and I will never again occupy her pulpits, or use her Prayer-book, after this night. The Prayer-book is full of pegs on which Popery is hung. These were abolished by the Reformers, and re-introduced in the time of Charles II.; and now these obsolete things are again put into practice by Bishops and Tractarians. What brought me finally to a decision to leave the Church was that, after constant prayer and careful examination of the Word of God, I felt that I would rather cut off hand than be present again at the rite of confirmation in this church. I could not bring children from thirteen to eighteen years of age, for the bishop to ask them, 'Dost thou renounce the devil and all his works? Dost thou renounce the pomp and vain glory of the world?' The poor children answer, 'I will,' or, 'We do.' O, my dear friends, I could no longer be present at this awful, lying falsehood, patronised by an old bishop and by clergymen who have come to years of discretion. I could not come and deceive the children, by telling them they were born again in baptism, and received the Holy Ghost in the rite of confirmation. Blind children, led by blind bishops and blind clergy! This state of things not only exists in this neighbourhood, but all over the country. O, it is awful apostasy! I could not be mixed up with it! No! What is the tendency of it? To bring up every child a Ritualist—a formalist, depending upon outward things while the heart remains entirely unchanged. Therefore it is that I have been compelled to relinquish my connection with the Church of England. I will relinquish it in the Court of Chancery, and then I will be free to preach where I like—in the streets of Market Drayton, or anywhere; and no bishop can issue an injunction to stop me—I can preach all over the world if I like. I will have no more tombstones with 'Jesu, mercy,' a prayer for the dead, brought in. O, if our Popish priests came here, they could not win over some of you; but beware of countenancing or smiling upon such men. Would you smile upon a man who came with slow poison in his pocket, and administered it to you in small doses at a time? But ministers of Tractarian views are just acting like this; they are giving small doses of false doctrines, which will keep the soul from Jesus. If you are wise, you will reject all these poisoners of the soul, and not suffer them to be in the parish. It is awful, it is detestable, is the levity of such people. It is dreadful; and if you are mixed up with it, you will be corrupted before long. Finally, then, brethren, farewell; that is my heart's desire and prayer for you; that you may fare well in soul, that you may have riches in Christ. Fare well in the soul—in love of God."

CHURCH AND STATE ON THE CONTINENT.

An order, addressed from Johannisberg, has been issued by Dr. Foerster, late Prince Bishop of Breslau, absolutely dissolving his connection with the episcopal authorities of the Prussian portion of the diocese.

In the Bavarian Chamber of Deputies on Thursday the debate on the Address continued. Herr Schels having accused the Liberal party of endeavouring to establish a single German state, the members of that party left the House in a body. The President of the Council said that the Ministry could not, unfortunately, do the same, but would if they were at liberty to act in accordance with their feelings. Herr Schels was afterwards called to order, and the Liberal members returned to their seats. Ultimately, the address to the King praying him to dismiss the Liberal Ministry was adopted by seventy-nine to seventy-six votes. The minority would have been seventy-seven but for the death of a Liberal member, Herr Schaekert, which was announced at the opening of the sitting. The Berlin correspondent of the *Times*, in a telegram of Friday, says:—"The King of Bavaria, as is his wont on the eve of grave decisions, is travelling *incognito* in the Alps, nobody knows exactly where. He was last seen at Partenkirchen, which he left accompanied by a single servant. It is expected he will return to Castle Berg in time for the reception of the address."

A declaration, signed by the whole of the Liberal members in the Bavarian Chamber of Deputies, was on Saturday read in the Assembly, protesting against the draft of the address prepared for presentation to the King, and especially condemning the act of dragging the Sovereign into party struggles.

Dr. von Heneberg, Bishop of Spires, has published a letter in justification of his asking Dr. Ketteler, Bishop of Mayence, to preach at Oggersheim without the King of Bavaria's permission. Dr. von Heneberg says the Bavarian Ministerial order of the 20th of June, 1851, cannot apply to the Bishop of Mayence, he being a German and not a foreign bishop. German bishops, he adds, have preached before in Bavaria without the King's permission. His Majesty's silence upon the demand being addressed to him was therefore regarded as equivalent to permission being granted. The writer hopes that the King, upon considering the occurrence in its true light, will change his expression of displeasure into one of special satisfaction. Baron von Ketteler, bishop of the diocese, has also addressed a letter to the Minister of Public Worship, justifying his own conduct in the matter.

The Bernese Old Catholic Synod, sitting at Porrentury, has unanimously decided that celebacy on the part of the priesthood and auricular confession are to be optional. It was also resolved to abolish the wearing of the cassock and the teaching of the Lachal school catechism.

"Impressions of Madeira," republished from *Fraser's Magazine*, revised, extended, with map, has been issued from the "house" of which its author, William Longman, Esq., is so distinguished a member.

We understand that the Rev. Dr. Farrar will contribute a paper, entitled "Christmas—the Festival of Home," to the forthcoming issue of the *Quiver* Christmas Annual, which will be published this year under the title of "Shot Home."

Some of the American papers publish the following paragraph:—"Professor Marsh, during his researches at the West, discovered a fossil bird with well-formed teeth, and, after making a critical examination of the curiosity, he concluded that it is intermediate between the bird and the reptile, and supplies one of the missing links in the Darwinian theory."

Religious and Denominational News.

Mr. Walter Jones, of Western College, Plymouth, has accepted a very cordial invitation to the Independent Church at Devizes.

The Rev. W. H. Jellie, of Gosport, under the advice of his medical attendant, has been obliged to take two or three months' rest, his church meanwhile having agreed to supply the pulpit.

The Rev. J. G. Miall, after nearly forty years of faithful service as pastor of Salem Chapel, Bradford, formally tendered his resignation owing to advancing years at a church meeting held on the 6th inst.

Mr. B. T. Hallowes, B.A. (Lond.) late of Lancashire and University Colleges, is about to leave for Christchurch, New Zealand, in the Crusader, under the auspices of the Colonial Missionary Society.

The Rev. Joseph Ketley, of Demerara, who is now in his seventy-fourth year, is returning, under medical advice, to this country. Some months since the venerable missionary sustained severe injuries by a fall, breaking several ribs, and resulting in great prostration.

Bedford Chapel, Charrington-street.—The recognition of Mr. J. H. Hollowell as pastor of Bedford Chapel took place on the 5th inst. Several neighbouring ministers took part in the service, and the charge to the church was delivered by the Rev. Thomas Jones (the former minister of the place) in presence of a crowded congregation.

New Swindon.—The *Unitarian Herald* states that Mr. F. R. Young, for the past fourteen years minister of the Free Christian Church, New Swindon, Wilts, has at length withdrawn his name from the list of Unitarian ministers, and his church from the list of Unitarian churches, the withdrawal having been made on September 4. It is not Mr. Young's intention to affiliate himself or his church with any other sect, but to stand alone; while at the same time they will sympathise with and willingly co-operate with all ministers and all churches acknowledging the Lord Jesus Christ as the Son of God, the Saviour of the world, and man's Infallible Teacher, from whose words there lies no right of appeal.

Bath.—On Sunday week the Rev. W. E. Darby, the newly-chosen pastor of the Countess of Huntingdon's Chapel, conducted the services there for the first time since his appointment. On Tuesday evening the recognition services were continued with a prayer-meeting, and on Wednesday other services and a public meeting were held. The Rev. H. Quick preached to a numerous audience in the morning, and a minister's luncheon was given afterwards, in the schoolroom, where between twenty and thirty Nonconformist pastors attended, several of them taking part in a subsequent meeting. Later in the afternoon some two hundred persons took tea together in the same room, which had been very tastefully decorated. In the evening a public meeting was held in the chapel, under the presidency of Mr. Angell, one of the church-managers. The attendance was large. A hymn having been sung and prayer offered by the Rev. Dr. White, of America, the chairman gave a sketch of the past history of the Vineyards Chapel, and was followed by the Rev. H. Tarrant, pastor of Argyle Chapel. Mr. Handel Cossham said he was proud of the growth of Congregationalism, because it had not grown by Act of Parliament, nor by taxes wrung from the people, but was the expression and outgrowth of the national will, and he ventured to say the nation was better, brighter and nobler for that growth. (Applause.) Speaking of the relations of the pastor and his flock, Mr. Cossham said they had a pastor in Mr. Darby of whom they might be proud, and who, if they would work heartily and honestly with him, would rank amongst the most honoured in the roll of their ministers. Mr. Darby was as warm of heart, true of purpose, and clear of head as any minister they had had in the pulpit for a long time, and he was also one of the few men whose character would bear the microscope. After urging the congregation to join in local missionary work, Mr. Cossham said he wished them and their pastor all prosperity, and he hoped they would raise a bulwark there against the priestism that was overrunning the land, and send out a class of men into the battle of life who should place the name of the Vineyards Chapel in no undistinguished position in the history of Bath and England. (Applause.) The Rev W. E. Darby said he felt that he inherited a host of sacred and venerable associations in connection with his work, for it was no light thing to be connected with the work commenced by that noble lady, Sarah, Countess of Huntingdon, and carried on by such men as Whitefield, Romaine, Toplady, John Owen, and others who had been permitted to work for God there. He wished to be allowed to acknowledge the kind reception he had received from all whom he had met. He was a Free-Churchman to the heart's core. When he remembered what the Free Church had done for England in the past and looked across the water and saw what it had done for America, he was proud that he was a Free Churchman. He had reached this position as the result of much thought and some looking about. He was not a Nonconformist merely because he was brought up in the bosom of Nonconformity, but he arrived at his position as the result of earnest, thoughtful conviction. He believed the time was coming rapidly when the Free Churches would do more for the country than they ever had, and there would be no Nonconformity because there would be nothing in the form of a political establishment to dissent from. He believed the power of Christianity would then be felt in this country as it never had been before. Although he was a Free Churchman he was not a sectarian, and did not believe in sectarianism. He had come there to work, and while he knew little as yet of the conditions and surroundings of his work, he should endeavour to arrange his plans as circumstances required, and he felt that he could rely in this on the assistance of the managers. He hoped also that he should have the assistance, and sympathy, and prayer of his congregation. The Rev. W. W. Jubb, of Bristol, commended Mr. Darby for his utterance of Free-Church sentiments, and invited him to reciprocate the help he was glad to be able to offer. The Rev. Spencer Murch was glad to see men of all denominations joining heartily in a welcome to Mr. Darby, and he might mention, in connection with the cause of Nonconformity, that he and others had that morning met the newly-appointed Wesleyan ministers of the city, whom they found warm-hearted teachers of God's truth. At this time there were eleven new ministers in the city. The Rev. R. Rew spoke warmly of Mr. Darby's past ministry, and expressed a hope that they might be able to work together. The choir and congregation afterwards joined in a hymn, and the proceedings terminated in the usual manner.

Correspondence.

THE CONGREGATIONAL UNION MEETINGS.

To the Editor of the Nonconformist.

Sir,—It is well that, from a variety of causes, there is a great number of persons who, although they take a lively interest in the proceedings of the Congregational Union, never attend its meetings; for rites of hospitality and places of assembly have their limitations, and all could not be accommodated. Such persons, however, are gratified in another way—through the medium of the Press. They read the careful summaries and reports of the proceedings in the *Nonconformist*, *English Independent*, and *Christian World*, and I think no one can complain in that respect.

It is a source of pleasure to me to think that the addresses, papers, and speeches delivered need not fear comparison with those of any congress or union whatever. But why should the Congregational Union be so unpractical? Mr. Spurgeon twitted the Baptist Union upon that matter, but they are somewhat in advance of us, for they have a small Augmentation Fund, and are making progress. The discussions on our Augmentation Fund, and its continual postponement, always remind me of two lines of Dr. Watts—

> They linger, shivering on the brink,
> And fear to launch away.

Why not launch into it, and some of the difficulties will clear away in the course of time. It has appeared to me that perhaps the minimum amount (150*l.*) is placed too high to begin with. Might not a lower sum (120*l.*) be taken, and then work up to the higher in the course of a few years? It is the one great practical subject to which Congregationalists should give their attention, if they are not to be stamped out in the rural districts.

The Rev. Alexander Thomson's noble and manly opening address is worthy of all praise, and it is to be hoped that fruit will arise from Dr. Kennedy's able paper on the subject of a conference of representatives of the denominations to try to prevent the clashing together of the Free Churches in small places. I live in a rural district, and know all about it. It is of much more importance than to trouble ourselves about Ultramontanism on the continent, as one speaker would have us do, although we may attend a little to that betimes. These, with the other able papers, will be preserved in the Year Book, and we shall have the pleasure of conning them over again. But is there not a rich man among us who will print Dr. Allon's magnificent discourse preached before the assembly, and send a copy of it to every member of the House of Commons, Lords, and Bench of Bishops? I wish, too, that all the great scientists had one. It is a clear and eloquent exposition of the religion Christ came to reveal to the world, and the subject is so timely now that we have so much sensuous ritualism on the one hand, and flimsy revivalism on the other.

Yours truly,

South Creake, Norfolk. O. P. Q.

Miss Warner, the author of the "Wide, Wide World," at the funeral of her father, the clergyman invited to officiate not appearing, performed the service herself.

It is stated that a son of Mr. Sims Reeves will shortly make his first appearance as a tenor vocalist. Mr. Sims Reeves has another son, who is reported to have an excellent baritone voice.

Miss Charlotte Cushman, the great American actress, is seriously ill from cancer, and it is feared that she will not recover.

The royalty on the sale of Messrs. Moody and Sankey's hymn-books, which was placed in the hands of Mr. Hugh Matheson, between January and June of the present year, amounted to the large sum of 5,667*l.* 17*s.* 6*d.*, which amount has been forwarded to the treasurer of the building fund of Mr. Moody's church in Chicago.

THE CONGREGATIONAL UNION MEETINGS.

(*From our own Correspondent.*)

The Union held its second session on Wednesday in the Memorial Hall, which proved to be quite large enough for the attendance after the first day. The first business—if business it can be called—was the hearing of addresses from the delegates who had been introduced on the previous day. Those addresses were not only very interesting, but more weighty in character than they have been on some similar occasions. The Rev. J. Stark, who represented the Scottish Congregational Churches, spoke regretfully of the mutual ignorance which existed in regard to English and Scottish ecclesiastical affairs, and said that the *Times* articles on the Patronage Bill were as diverting to Scotchmen as *Punch* itself. He stated that opinion in Scotland was rapidly drifting in the direction of union between the Presbyterian bodies, with Disestablishment as its basis, and then added, that Congregationalism would still have its mission in Scotland; inasmuch as it upheld the principle of purity of communion, in regard to which Presbyterianism was somewhat lax. The Rev. George Clark, of Hobart Town, was able to talk in a jubilant strain of the state of affairs in Tasmania; for there, after a hard struggle, the colonists have got rid of State-Churchism; and now, he added, "we have no Dissenters," whereat the audience both cheered and laughed. And he was able to say yet more—viz., that no public money went to denominational schools; that the public school system was both secular and compulsory, and that the religious instruction of the young was well cared for in the family and in the Sunday-school, which naturally led to more cheering. With what authority and dignity, combined with raciness, most of the Americans who come over here in a representative capacity discharge their duty! Dr. Joseph Thompson well sustained the impression made by his speech the previous night. What a happy reference was that to the honoured men whom he had met on his former visits, but who have now departed! And yet, he added, "They are here; for who so live as the men who put their lives into institutions that shall live for generations? Who so live to-day as those whom you have pictured in that window transfigured now before us"—alluding to the departure of the Pilgrim Fathers. Of course, he told a good story, but one of his best hits was an allusion to the protest of the Congregational Union on the Fugitive Slave Law, which, said the Doctor "I have a notion to send over to America, for, in order to let you send it to the Admiralty now"—a sally which was received with immense applause. There was a second American representative—the Honourable H. P. Haven, of Connecticut, who said that that was the first time he had addressed a British audience. He spoke in decided terms of the sufficiency of voluntaryism to meet the religious needs of America, and in closing raised a smile by the republican simplicity with which he spoke of the Queen, whom he warmly eulogised, as "the nobie woman who sits in the chair of this State?" His reference to the Queen excited Mr. Hannay to call for a verse of the national anthem, which was sung with enthusiasm.

It was without any speeches, and by acclamation, that the assembly carried a resolution expressing "profound regret" that this Fugitive Slave Circular should ever have been issued, and declaring that nothing but its absolute withdrawal will satisfy the English nation. Then the Rev. Eustace Conder introduced the leading topic of the sitting, which was the inadequate supply of "competent and well-furnished ministers." His paper was judicious, though incomplete, it being, for the most part, a *resume* of the opinions contained in the replies of persons officially connected with the Nonconformist bodies whom he had addressed on the subject. As was pointed out by a succeeding speaker, his statements scarcely bore out that contained in the resolution which he moved, inasmuch as he doubted that the former times were better than these; while he thought that the average of ministerial efficiency was higher than in past years. Mr. Mudie, who seconded the motion, with more decision, insisted that the standard needed to be raised, and said that some of those who presented themselves as candidates for the ministry should be dissuaded from doing so, because of their unfitness. He thought it better to have a few original men than a great number of second-rate and inferior men—language which led to a murmur on the part of some of the members. The Rev. Mr. Bertram sought to prove, by elaborate statistics, that, instead of there being a lack of ministers, there was an overplus. Mr. Macgregor, of Paddington, on the other hand, said no figures were needed to prove

the want of more men of a higher stamp; while he expressed the belief that the lack was traceable to the need for a higher spiritual life in the churches, which would inspire men to face all the difficulties of the ministry for the sake of serving the Master. He, at the same time, not only thought that ministers should be better paid, but that a more respectful mode of talking of them than was prevalent in some families was desirable. Mr. Newman Hall urged the desirableness of putting young ministers to work with older ones for a time, and said that the self-abnegation of ministers ought not to be taken advantage of by congregations; for even the volunteer must live! Towards the close of the discussion, it diverged somewhat into other lines. Mr. Bevan, for instance, criticised the injudicious mode of choosing ministers resorted to by some churches, and insisted that the tendency of a good deal of the evangelistic work of the present day was to disparage a trained ministry. Mr. M'All, of Hackney College, said he wished to express some old-fashioned notions—one of which was that ministers must put trust in the Master whom they wished to serve. He thought the restlessness of the churches one source of the evil complained of, and, for himself, he took a favourable view of the character of the present applicants for the ministerial office. A few words from Mr. Hannay, who said the question was not one to be settled by statistics, closed the discussion, which was sustained with ability throughout, and excited evident interest.

It is seldom that two good discussions follow each other, and so many left the meeting when this matter was disposed of, that Dr. Kennedy was by no means well placed for the introduction of the next question, which was, the desirableness of a conference of members of the several evangelical Nonconformist bodies on matters in which they have a common concern. He thought that, on Protestant grounds, if on no other, they could all unite against the Establishment; but, if that must be left out, there were such important practical questions as the avoidance of rivalry, and of the multiplication of small congregations in the villages and small towns, and the amalgamation of colleges for certain purposes. He anticipated the difficulties in the way, but thought they might be overcome, and proposed that the Union Committee should correspond with the representatives of other bodies on the subject. It can scarcely be said that the proposal was discussed. One speaker was not listened to at all; his speech being read, and seeming to be dreamy, and the Rev. George Barrett—who warmly supported the proposal of a conference—speaking only as to the redundance of the provision made by Dissenters in some places. The resolution was carried, but the question has yet to take a place among what are felt to be the pressing and practical questions of the time.

This finished the sitting, and in the evening there was a meeting for praise and thanksgiving, held in the Surrey Chapel. This was partly musical, partly devotional, and partly oratorical. To ensure good singing, not only were the hymns, but the tunes, circulated among the audience; and this, with an organ and choir, secured success. Mr. Hill, M.P. for Worcester, who has attended several of the Union meetings, acted as chairman, and the Rev. Radford Thomson, of Tunbridge Wells, Dr. Allon, and the Rev. J. Stephens, of Birmingham, were the speakers. Each had his topic. Mr. Thomson's was on gratitude for the services which Congregationalists have for two centuries been permitted to render in the kingdom of Christ. It was a spirited and suggestive historical speech. Dr. Allon spoke on the peace and unity which characterised Congregational Churches. He insisted with great firmness on the necessity for "perfect equality," to ensure true fraternal intercourse. Notwithstanding the intercourse which some viewed with suspicion, their controversy with the Church of England was as severe as ever. Nonconformists differed much from each other, but their Churches were a brotherhood; and for the last thirty years nothing had disturbed the unity of feeling which existed between them. Mr. Stephens spoke of the recent revival of evangelistic zeal in the Churches with much earnestness.

While these proceedings were going on, another section of Congregationalists met in the Library of the Memorial Hall, to discuss a much less agreeable a theme—viz., the repeal of the Contagious Diseases Acts. This was not a meeting of the Union, but only of members of the Union, who are anxious that it should follow the example of most of the other Nonconformist bodies, and exert itself to procure the abolition of these infamous Acts. Mr. Edward Crossley presided, and Mr. Benjamin Scott, the Rev. W. Guest, and Mr. Hopwood, M.P., were among the speakers. The other side was also represented by the Rev. T. Tuffield, of Woolwich, who spoke of the beneficial operation of the Acts in that town, and was decisively answered by Mr. Cooper, of the Rescue Society, and others.

The third and last session of the Union was on Thursday evening, in the Memorial Hall. Usually the chairman is thanked at the close of the proceedings; but it was agreed to do him full honour by thanking him while the delegates were mustered in force. Dr. Mellor, therefore, took the chair *pro tem.*, and the Rev. Eustace Conder proposed the usual vote, in a happily-expressed speech, saying, among other things, that Mr. Thomson had had the opportunity, which their chairman generally had not, of delivering two addresses in London instead of one. He spoke of those addresses in high terms, as did also the seconder, Mr. H. Wright, who congratulated the Union on the reports of its proceedings which were appearing in the daily press. Of course, the resolution was carried with enthusiasm, and in his reply Mr. Thomson said that the past year had been one of the most laborious, and yet one of the happiest, of his life. He also expressed regret that he could not in his second address deal with one of the tendencies of culture, viz., over-fastidiousness and an indisposition to do any work which did not come up to the requirements of a refined taste.

A resolution respecting the appearance of Church of England clergymen in Nonconformist pulpits stood over from the previous day, and was now called for; but a member suggested that it should further stand over, lest it should crowd out, or prejudice, the discussion on the doctrines of the Brighton and Oxford Conventions, which stood lower down on the paper. The suggestion did not, however, meet with favour, and so the Rev. J. McDougall, of Darwen, introduced what may be called the great Fremantle-Stanley-Parker question. He recited the facts of the case with clearness and conciseness, and, perhaps, it may be added, pointed the moral with a little too much of sharpness. That moral was, that to secure fraternity there there must equality, and that Nonconformists cannot with propriety invite Episcopalian ministers to occupy their pulpits except on the principle of exchange: and he had not heard that Dr. Parker had been invited to preach in St. Mary's, Bryanston-square, or in Westminster Abbey. The resolution which he moved was to the effect that, while the assembly welcomed any sign of the abatement of exclusiveness, and reciprocated the feeling which had led some of the Established clergy to protest against existing restrictions, it did not look for the success of the movement in the face of the sacerdotal pretensions of a large portion of the clergy, or until, stripped of State-privileges, the Church of England could make its own laws.

If Mr. McDougall was rasping, the Rev. Edward White, who seconded him, was rollicking, and seemed to be more desirous of delivering himself of some—it must be admitted—effective drolleries than of carefully vindicating the position taken in the resolution. As his speech was singled out by the *Times* reporter for a verbatim report, and will have been generally read, I need not analyse it; but it contained a good point, well put, towards the close. The spirit of a Church when disestablished, he said, depends a good deal on what it was while united to the civil power; therefore, disestablish quickly, if at all, for if you wait till the Church of England is thoroughly saturated with sacerdotalism, you will have an uncomfortable time of it hereafter. It had been thought that the resolution would lead to some debate, somebody vindicating Dr. Parker, if he did not choose to vindicate himself—I believe he did not attend any of the meetings—and others objecting to the terms of the motion, as being too complimentary to "the distinguished ministers" alluded to. But that section of the meeting whom I heard called "the perfect holiness people," being afraid that their special topic would not get justice done to it, were too impatient to encourage any one to prolong the discussion, and so the Rev. J. G. Rogers was received with murmurs, and did not venture to make many remarks. He did, however, remind the meeting that there was quite as much unwillingness to fraternise with Dissenters outside, as inside, the purely High-Church ranks. The resolution then passed without opposition.

In recent years there has been an indisposition to allow any of the denominational societies to occupy the precious time of the Union with the advocacy of their claims; but the English Chapel Building Society contrived to find a place in the programme on this occasion. Mr. John Crossley, M.P., was its spokesman, and moved a resolution, which set forth with great elaborateness the advantages which would accrue from the proposed augmentation of its loan fund to £50,000. This was supported by Mr. Cossham and Mr. Manton, and passed without loss of time, and then came the subject about which some of the audience had been almost feverishly anxious.

This was described in the programme as "The doctrines and influence of the Oxford and Brighton Conferences," or, in other words, the doctrine of Christian perfection, or "the higher life," as taught by Mr. and Mrs. Pearsall Smith and Mr. Boardman, of America, and now received by not a few followers in this country. It had been arranged that it should be introduced by two papers, which were likely to be written from different, if not antagonistic, standpoints, and this plan succeeded in effecting its intended object, which was to set both sides of the question fully and fairly before the meeting. The Rev. Wade Robinson, of Brighton, read the first paper, which was characterised by beauty, as well as feeling, though it was somewhat vague. He spoke strongly in favour of the teaching of the Oxford and Brighton conferences, as giving a truer and more Scriptural and philosophical view of the Christian life than that met with elsewhere. Progressive sanctification was taught, but with it, the principle of surrender and trust which were needful for progressive sanctification. The Rev. W. Kingsland's paper took the opposite side, and put his points with both precision and ability. He had been struck with the absence of thought in the interpretation of Scripture at these conferences—at the divorce of convictions from the truths which would alone produce them; there being no root to the mystical and ecstatic utterances of the speakers. Their teaching was too subjective, and substituted the bad habit of introspection for the healthy habit of self-examination. Of course these assertions did not remain unchallenged. The Rev. Mr. Maitland, of Sydenham, said that Mr. Kingsland had misapprehended the teaching he condemned; and that the conferences had sent men back to their churches with mightier power to win souls. The Rev. W. Boardman, of Epsom, sketched the career of Mr. Pearsall Smith from a vindicatory point of view, and Mr. Figgis, of Brighton, spoke of the powerful influence for good which had been exerted at Oxford and Brighton. Dr. Asa Mahan, of America, was invited to speak, and he said that the truths taught at these conventions had been taught for forty years in America, and had been growing in all the churches, and with visibly good results. Dr. Robertson, of Cambridge, bore similar testimony, and said that some of the objections could be urged against all revealed religion. He, however, did not regard the teaching as new; for its central truths had been held by the best of men in all times. The Rev. Eustace Conder took a middle line; suggesting that there was but little difference between the new teaching and the old doctrine of sanctification. But he thought Mr. Robinson disparaged the ordinary teaching of the churches—that there was a danger that God the Father would be lost sight of in the constant presentation of "Jesus," and that Swedenborgianism might creep in with the teaching of the conventions. The Rev. W. Dorling spoke with greater decision. *He* thought that their great aim should be, not to reach happiness, but to be true and good, and do right. He held the method of the conference teaching to be bad, and believed that the peace which passed all understanding was something different from the peace expressed in songs and ditties relating to the happiness achieved by Christians. Mr. Dale spoke as if he were "in a strait betwixt two." He agreed that those who propounded these doctrines quoted Scripture very uncritically; but so did the secondary theological writings of 200 years ago. But if their brethren really had found new strength and joy, "let them, in God's name, find out what this thing was." For himself, he was clear that a new light had come. A difference had been discovered between the old and the new theory of sanctification; but was there not the same principle in both? At the same time, it might be well to handle the new theory roughly. Dr. Kennedy evidently thought so too, for he said that this theory of the higher life, instead of logically promoting holiness, was logically Antinomianism, and. he quoted Mr. Robinson's paper to prove the fact. Finally, he did not think this novelty was according to Scripture, and said that the teachers were not prophets, but teachers essentially of that which was false, in regard to the points under discussion. The Doctor's closed the discussion, which was conducted with great ability and with excellent temper. I have tried to give the main points, but it is somewhat hazardous to do so, and therefore suggest that the report of the whole discussion should be carefully read. This brought the proceedings of the morning to an end, and exhausted the entire programme.

There remained only the conversazione at night, which was in the nature of relaxation, after the toils of speaking or of listening. It took place in the Memorial Hall; the utility of which was shown on this occasion as it has not been shown before. There was quite a crowd of people; for the ladies mustered in force, and most of the leading Congregationalists of London, if absent at the first meeting, did not fail to put in an appearance at the last. As no room in the building would hold all the company, the committee acted on the divide and conquer principle. So, while the majority were kept in the hall upstairs, listening to the singing of the Union Chapel Choir, and to a little speech-making; others had plenty of space for promenading and talking with their friends in the library, as well as of examining the objects of antiquarian interest which the London Congregational Union had succeeded in getting together. There was also music downstairs as well as up, for a time, from a stringed band—and music of so lively a character, that some one suggested that, could they but hear its strains, some of those old Nonconformist divines, whose portraits were ranged round the library, would be likely to start from the picture-frames! There was to have been a short lecture in the library, from Sir Charles Reed, on the antiquities of the Fleet Prison—on the site of which the Hall stands; but a recent bereavement kept him away, though he sent some choice autographs, and other objects of great interest. The Rev. J. de Kewer Williams supplied several Cromwellian portraits, from his large collection, and—being present—supplied a good deal of characteristic talk with them. The speech-making upstairs included thanks for hospitality and service, and especially for the work done by the London Congregational Union, and its secretary, the Rev. J. Nunn, to make the meetings what they had proved to be.

Very wisely, the friends of Milton Mount College availed themselves of the Union meetings to excite an increased interest in the college. For that purpose, they invited the members to go down to Gravesend on Friday, and some 150 went. There they inspected everything, and were delighted with everything, and, that they might have evidence of the utility of the fifteen "padded rooms" used for the piano practice, the pupils regaled the visitors with a concert—the programme of which is duly set forth at length in the columns of the *Times!*

In the evening of Friday there was a young men's meeting at the City Temple, and the young men really

did come; so that the place was not, as is sometimes the case on these occasions, largely occupied by young women, as well as by those who have ceased to be young. Mr. Morley was to have presided, but found out that he had another engagement, and, as Mr. Hannay had failed in his attempts to find a substitute, he solved the difficulty by taking the chair himself. There were but three speakers—the Rev. Vaughan Pryce, of Worcester, the Rev. G. Reaney, of Warrington, and Mr. Dale. The first two are new to the London platform, and spoke as young men to young men. The speech of the night, as might have been anticipated, was that of Mr. Dale, who spoke with a degree of intellectual power, combined with vigorous sense and earnestness, which made a great impression. No part of his speech was more effective than that in which he urged young men to fit themselves to discharge their duty as citizens, and declared that any decay of public spirit in England would be the precursor of England's fall.

So ended the autumnal meetings of 1875—meetings which had been anticipated with some doubt, if not apprehension; no one feeling sure that they would vie in interest with similar meetings in the provinces. They were well attended. The topics dealt with were weighty, and they were handled with ability and seriousness. Entire harmony prevailed. No doubt there were complaints in some quarters, but could such meetings possibly be held without some complaining? Some thought too much prominence was given to some topics, and too little to others; some thought it a mistake that nearly sixty ministers did all the paper-writing, and preaching, and praying, and most of the speech-making; while not a score of laymen took any part in the proceedings. Some missed the huge dinner party at the Cannon-street Hotel, with its scrambling and poor feeding. But the general feeling must have been, I should think, one of satisfaction. Certainly the speaking was of unusual excellence; a few men making their mark and none conspicuously failing. The meetings, if they failed to attract the attention of the London general public, were unusually well reported in the London papers. And if the proceedings are studied, as they deserve to be, not by Congregationalists only, but by Nonconformists throughout the country, they will be likely to be productive of good to those who were absent, as well as to the many to whom it was no small pleasure to be present. But to secure that, ministers and deacons and other lay delegates should let their several congregations have the benefit of their knowledge and their impressions, and utilise their *Nonconformists* and their *Independents* by making other people, as well as themselves, acquainted with their contents.

Wednesday's sitting of the Union was held at the Memorial Hall, Farringdon-street, the Rev. A. Thomson, M.A., presiding. The delegates filled the arear of the hall and the public the galleries. After prayer and praise a message was read from the Synod of the United Presbyterian Church of England, then sitting in Liverpool, expressive of sympathy with the proceedings of this conference, and appreciation of its zeal in its work. A suitable answer, which was read, was returned with the full approval of the assembly.

RECEPTION OF DELEGATES.

The Chairman then introduced the Rev. James Stark, of Edinburgh, as the delegate from the Congregational Union of Scotland. Mr. Stark received a very hearty reception, and then gave a long account of the state of religion in Scotland, and of the action of the various religious denominations there. A stranger, he said, who might have been present at any of the meetings of the General Assembly of the Established Church in Edinburgh in May last might have inferred from what he heard that the abolition of patronage by the State had so invigorated that body that it had taken a new lease of life; but any one able to gauge the spiritual forces of other denominations, and could understand rightly the political character of that change, would have no hesitation in coming to a very different conclusion. The fact was, the religious life which was to be found in that Church—and he was free to admit that it had been on the increase—was to be found in connection with the healthy action of the voluntary principle, and in spite of the deadening influences of its connection with the State. The political motives had been very apparent to the intelligent congregations of their Free Churches, and this he could with truth say, that Scotland was as firmly attached as ever to the great statesman, Mr. Gladstone, who had done so much for the cause of civil freedom and religious liberty, and shown so eloquently and so clearly the real character of the Church of Rome. (Great cheering.) Mr. Stark said there had been more real progress made by the Free Churches in Scotland last year than during any former year of their history, and it required no seer to predict that the separation of the Church there from the State, which would promote her own good as well as that of the other Churches, was now a question of but a very short time. It would be difficult perhaps to show what share Congregationalism in Scotland had to be credited with in the religious teaching which had prepared the way for and hastened this hopeful state of things; but while the value of its work was not to be estimated by numbers, it must be admitted that the principles of that body which they found in the New Testament, and in their embodiment had inherited from their fathers, had worked their way into the very heart of the community, and had their outcome in other forms of free Christian action, which was a blessing to the people. Mr. Stark briefly referred to the spiritual life of the Churches as it had been affected by the recent revivals, and while they as Congregationalists had no great denominational progress to boast of, yet wherever there was amongst them a faithful testimony and diligent work, wherever there was a Congregational Church in Scotland broad enough to take advantage of the light and influence, and agencies of the times, broad enough to give a central and conspicuous place to the good old Gospel of their Lord and Saviour Jesus Christ, progress was made, and a fair measure of prosperity enjoyed. A very considerable increase had been made to their membership, as the result of the revival; thus showing that a quickened spiritual life was that on which alone their hopes and expectations could rest. (Applause.)

The Rev. George Clark (of Hobart Town), delegate from the Congregational Church of Tasmania, then addressed the assembly. After an absence of twenty-one years he felt on coming back to England that he was amongst a people nearly altogether new to him. Their fathers, where were they? But he was glad to see that, although most of the fathers were gone, the children were worthy of them. From the other side of the world would be claimed kindred with them, for their hearts were all one. He was able also to report progress in Tasmania. The Congregational Churches there were not numerous nor wealthy, but they would compare favourably with others, and they were working hard for the spiritual interests of the people of that land. After a hard and severe struggle they had freed themselves from the entanglements of Church and State. (Applause.) They had no Established churches; they had no Dissenters. (Laughter and applause.) No one among them ventured to talk about "tolerating" his neighbour, for they held that toleration implied the right of persecution, and was an assumption which the whole community would keenly resent. (Hear, hear.) Of course, the Congregationalists had taken the lead in bringing about this great issue; but it was not generally known in England that it was owing mainly to the fidelity and firmness of their people on the other side of the world that, instead of their ecclesiastical difficulties being settled as they were, they were not settled upon the principle of levelling up—the principle of comprehension. (Hear, hear.) There was a time when all their colonial legislators would have been glad indeed to have endowed the denominations all round; but, of course, they refused for a moment to listen to that, and the issue was that they enjoyed a peace and prosperity, frankness and freedom of intercourse, a mutual respect and consideration, that was altogether unknown to them in former times. (Cheers.) Of course, they had still their religious differences, but they held them without bitterness, and they were not allowed in any way to disturb the freedom of their social intercourse. (Applause.) They had to contend with sacerdotal pretensions; but, after all, colonial Ritualism was a very weak and watery dilution compared to the strong drink they were accustomed to in this country. (Laughter.) There was one question only in regard to which they were still anxious, that was the great question of public education, (Hear, hear.) For twenty-five years, or rather more, they had had no denominational schools in the colony to be assisted by grants from the public treasury. Their public school system was to all intents and purposes, secular and compulsory. (Applause.) They found they were quite safe in leaving the religious instruction of the young to the family, to the Church, and to the Sunday-school. (Hear, hear.) And their people were expending a great deal of care and activity in the work of the Sunday-school. Men occupying a high position in colonial society—men, for instance, holding the position of lawyers, bankers, members of Parliament, and even members of the Cabinet—were not ashamed to be found occupying places as Sunday-school teachers, and conducting Bible-classes throughout the whole year. But in Tasmania, as elsewhere, they found the Roman Catholic clergy very clamorous to have denominational grants made from the public treasury for their benefit, and he was sorry to say there were some Churchmen who sympathised with them in this movement; but he thought they might trust to the full the vigilance and firmness of their brethren in the colony to guard against any encroachments of that kind. (Hear, hear.)

The Rev. Dr. Joseph Thompson (of Berlin) and formerly of New York, spoke of his having twice before, as well as now, been privileged to represent American Congregationalism at meetings of the Union—viz., at Bradford, in 1852, and at the Weigh-House Chapel in 1866. Great changes had taken place since his first visit in 1852; then they had Dr. Raffles, Dr. Vaughan, Dr. Binney, and other great and good men who had passed away, while their places were filled by others. But they were not dead. Their life was there, and so had it been also with their fathers who (pointing to the window with a view of the exodus of the Pilgrim Fathers) had gone 250 years ago in the Mayflower and laid the foundation of New England. (Cheers.) Things had changed in other respects since he first crossed the Atlantic as a representative of American Congregationalism. In 1852 the committee of the Union had deemed it safest to put him through his catechism on the question of slavery. (Great laughter and cheers.) Happily he was able to tell them that he and his church had narrowly escaped being mobbed for their resistance to that infamous law. (Cheers.) He remembered a noble protest sent to America against that law by the Congregational Union, and recent events there had made it think of getting it back through the post, that it might be forwarded to the Lords of the English Admiralty. (Great laughter and cheers.) Another question of the old time was public education, and he found that now English Congregationalists had adopted American views of a common secular and separate religious education. But formerly he had been greatly snubbed by his English brethren for defending that system. Mr. Cobden, however, told him, "These English Dissenters do not understand this question," and urged him to write an account of the American school system, 10,000 copies of which were printed, for which he got pretty well "scored" by the Dissenting newspapers. But as an old editor—(laughter)—he felt none the worse for that. Dr. Thompson then gave an interesting account of the constitution, aims, and operations of the National Council of American Congregational Churches, which he represented in that assembly. They met once in three years to express and foster their substantial unity in doctrine, policy, and work, and to consult upon the common interests of all the churches; their duties in the evangelisation; the united development of their resources; and their relation to all parts of the kingdom of God. They maintained the Scriptural and inalienable right of each church to self-government and administration, and this national council never exercised legislative or judicial authority, nor would consent to act even as a council of reference. That was part of the organisation. He was commissioned to request them to appoint a delegation to the next meeting in 1877; but if any of them should go over to America in the *interim*, he had only to report himself at New York at the rooms of the Congregational Union, which was their society for church-building—or at Boston, at the room of the Congregational Association—and every one of them will be welcomed. The brethren on both sides of the Atlantic would stand firm together against Vaticanism—(cheers)—and would teach Vaticanism its true place in subordination to the State. Vaticanism was the organisation of the Roman Catholic body as a drilled army against all the influences of modern society, to which the Pope had proclaimed himself the irreconcilable enemy. But as men of freedom and truth, they had a great and growing work to do in promoting the peace of the world. Let them grapple with that question. Oh, how proud and thankful he was that though Richard Cobden was dead, his voice lived: that England had a voice that was heard, not only in her own Parliament, but now in all the Parliaments of Europe; a voice he had heard with such pleasure; so clear, so sharp in defining every position; so cogent in reasoning; so strict, so almost stern in the height and moral principle and dignity; how proud he was to know that Henry Richard was one of them! (Loud applause.)

The Hon. H. P. Haven, of Connecticut, was also introduced by the chairman as representing the American Congregational Churches, more than 3,000 in number, as was observed. Mr. Haven also, naturally enough, alluded to the Pilgrim Fathers, who, as he said, started 250 years ago from this country in the Mayflower, landed at Plymouth Rock on December 22, 1620, and founded a church without a bishop and a State without a King—a State which now ruled 40,000,000 men. From Boston to the Pacific, along the 3,000 miles of railway joining them, there was no considerable town which had not its Congregational church, and Boston was always ready with its 500 dollars to help in building such an edifice. Their Congregational churches raised yearly more than 100,000*l.* for foreign, and a much larger sum for home missions. He felt his brotherhood with all British Protestants, and like Americans generally, was full of admiration for the private and public virtues of that noble lady who sat in the chair of State—Queen Victoria. (Great cheering, the Secretary calling for a verse of the National Anthem, which, the whole company rising, was sung with indescribable enthusiasm.)

THE FUGITIVE SLAVE QUESTION.

The following resolution from the Reference Committee was put and carried with acclamation, speaking on the subject being waived:—

That this assembly, having heard that the new regulations on fugitive slaves lately issued by the Lords of the Admiralty have been suspended by the Government, would express its profound regret that such orders were ever issued; and inasmuch as Lord Derby has stated that the obnoxious instructions were issued after high legal advice had been obtained, and suspended in deference to public feeling, and they may therefore be re-issued, the assembly declares that the only course which will satisfy the English nation is that they should be absolutely withdrawn.

THE SUPPLY OF MINISTERS.

The Rev. E. R. Conder, M.A., of Leeds, moved the following resolution:—

That, referring to the difficulty which is felt by the Congregational churches, in common with those of other denominations, in regard to an adequate supply of competent and well-furnished ministers, the assembly earnestly requests the several county associations to take the matter into serious and prayerful consideration, with the view of devising some means of awakening the churches to a due apprehension of the peril to which their most sacred interests will be exposed if the supply of efficient ministers should fail; of bringing before young men of approved ability and earnestness the claim of the ministerial vocation; and of urging the claim of our colleges for more general and liberal support.

He deprecated gloomy, one-sided statements, attributing to their own Churches or to these times defects common to all Churches and all times. He had received seventeen replies from men connected

with theological colleges in the Baptist, Methodist, and Presbyterian bodies, as well as their own, to three questions:—(1). Is the supply of candidates declining in quantity? (2). Is it deteriorating in quality? (3). If so, why? The tenor of the replies (extracts from which he read) was very various. On the whole, there was no evidence that former times were better than these. One thing was certain, the supply was insufficient in both quantity and quality. It was not enough there should be no decline; they needed a large increase to keep pace with the growth of population; men fitted to gather new congregations and make inroads on the huge outlying mass of irreligion. What was vital to the prosperity of their Churches was a high average of pastoral character and power rather than splendid exceptions. Earnest but uncultured evangelists, immensely effective in their own proper work, would not suffice. They must have the staying power, the reserve or resource, which implied culture. It was easier to set a house on fire than to warm and ventilate. They must not assume a college training to be the only effective training for the ministry. Some of their most distinguished preachers had been privately trained under some learned and laborious country pastor, in days when no English University was open to a Dissenter. Perfect their machinery as they might, what was needed was the right men; and there must be the gift of the Holy Spirit. But might they not have the right men, who yet did not hear the call of God and of the Church? The readiest was not always the fittest. It was matter of general lamentation that but a small proportion of the sons of wealthy Nonconformists consecrated themselves to the ministry. "Worldliness" had been alleged as a chief cause. If a man wanted to make a fortune, the ministry among free churches would not tempt him. If the ministry was to maintain a high spiritual tone and moral influence, it must continue to be, as compared with lucrative callings, underpaid. But if the Church carried too far her care for the spiritual health of pastors by starving them, parsimony would be found poor economy. It would be unjust to think that a young man to whom the ministry offered a rise in social position must be less worldly than another whose desire, equally sincere, to do good was checked, not by any fear of poverty or hardship for himself, but by the doubt if he would be justified in exposing to such trials a gently-nurtured wife, and disabling himself from educating his children as he was himself brought up. The question was (in its broad aspect) vital to their churches. The Press, vast as its power is, could never supersede the Pulpit. A thoroughly trained ministry must mean, in the nature of things, a professional and paid ministry. Neither churches nor bishops could make a real and authentic minister of Christ without God called him to the work. But the means, including prayer, were in their hands. It was a question how far the theological unsettlement of our times deterred men of intelligence from the pulpit. Their colleges could deal but with the material their congregations furnished. A heavy responsibility rested on pastors, so to live, pray, and preach, that young men of brightest promise should be drawn to this as the noblest life. (Cheers.)

Mr. C. E. Mudie, in seconding the resolution, said that their colleges could only deal with the materials the churches sent. Theirs was a busy, practical, and thoughtful age, in these respects far in advance of the generations that had preceded it, and the progress of education all through the country must necessarily lead to a generation of educated and thoughtful men in the future who would cast the present generation, he firmly believed, in the shade, and would look back upon them with wonder, perhaps, that they so long bore with and tolerated the teaching which they were accustomed to enjoy. They had a higher order of men in the universities, and their congregations themselves were far more advanced than they were, while their congregations in the future would, he believed, demand a still higher order of ministers than they have already had. He did not wish as a layman to pitch the ideal higher than was easily to be obtained. The ideal was high enough and within reach enough; it was so far within reach that there were very many even of these average ministers who so completely realised it that it ought to be impossible for the caricature of the novelist to be tolerated for an hour amongst them. But how were they to get the men who were to be the teachers of the cultivated and intelligent audiences that filled the best chapels Sunday after Sunday? How were they to secure a continuance even of the high order of men they now possessed, unless they had better materials in the beginning than they already furnished the colleges with? Their colleges could only deal with the materials the churches sent, and he thought this was the practical purpose of the resolution before them, that those of them who had any power or influence in bringing men into the Christian ministry should take care that the men chosen should be men of proved ability to begin with. It was not enough that they should be men of great sweetness and nobleness of character, or that they should now and then have spoken in Sunday-schools or visited the sick and been useful in certain kinds of ministration; beyond all this they should be known to be young men of distinct and clear ability and promise; if they did not fulfil this requisite they should do all in their power to dissuade them from entering the ministry. They did not want to multiply the number of merely average men—they wanted to get strength and power. A few men of commanding power and great originality, taking a living interest in public questions and able to be the leaders of public thought and action, would be worth a whole army of inferior and second-rate men. He knew in the smaller villages and country places they could not always command these. (Hear, hear.) Well, then, he thought it was high time for the churches to consider whether they could not fill the village stations in some other way by employing thoughtful laymen to take that duty and so throw their energy and power more into the cultivation of able men—men who should represent their principles with such emphasis and clearness and power, that it would be impossible for men, when they saw a Congregational minister, to fail to recognise that they were in the presence of a man and a gentleman, having an average sympathy for all the culture of the age, and also of great commanding power, as well as of mere professional position. (Cheers.)

The Rev. R. A. Bertram said that Mr. Conder had assured them that as the result of his inquiries there was no proof of actual decline, either in numbers or quality. He was exceedingly glad to hear that testimony. On looking into the "Year Book" he found that the number of ministers who were without pastoral charges was no fewer than 234. From these, of course, several deductions would have to be made, such as those who had not been trained in their colleges, and secretaries of societies. But about 100 competent and well-furnished ministers without charges still remained. He found also that in England there were 177 vacant churches, and in Wales 116, making the total 293. There seemed, then, to be far more vacant churches than unemployed ministers; but they all knew many of those churches were very weak, and quite unable to raise what they as a Union had declared should be the minimum stipend of a Congregational minister, namely, 150*l.* per annum. If they looked to the settlements that took place in 1874, they would see that the prospects of these 100 ministers were very gloomy indeed; that, instead of having to deplore a lack of competent and well-furnished ministers, they would have perhaps next year, or in a few years to come, to consider what they were to do with the large number of competent and well-furnished ministers for whom no employment had been found. In 1874 there were 237 settlements of these; 109 were of ministers who removed from one church to another; of ministers who were without churches in 1873, only 24; of students from the colleges, 59; of those who had no special training for the ministry, 39; and from other denominations, 6. So that, while in 1873 there were 100 ministers competent and well-furnished, all trained in their colleges, many of them graduates, only 24 of them obtained settlements in the following year. He apprehended the same thing was going on to-day, and should like the framers of the resolution to harmonise it with these facts.

The Rev. D. G. Macgregor thought that the subject was of paramount importance, especially that of why the attraction towards the ministry did not operate more powerfully upon the best of their young men. But he could not fall in with the spirit of Mr. Mudie's remarks. ("Hear, hear," and applause.) He did not believe that, taking their congregations generally, any man that got into the churches throughout the country would be likely to hear from the pulpit that which would lead him to believe that the preacher was not a gentleman, nor yet an intelligent Christian—(applause)—but he did not believe that Mr. Mudie intended to produce the impression which his speech did produce upon their minds. ("No, no," and "Yes, yes.") He did not mean to depreciate the existing ministry in the slightest degree, but he meant to say what they were all prepared to endorse, that if they could they should get better men than those now in the ministry—the Lord grant that they might get them very speedily. (Applause.) There was something in the way. Young men of good family and social position might find it difficult to face the social discomforts to which they would be exposed, and he could not but think that to get a better supply of men they must pay the ministers better. (Applause.) There must be some sort of better gradation between the ultimate life of two young men in their churches. The one, perhaps the nobler of the two, went into the ministry, while the other went into trade. At the end of twenty years the one was passing rich on 250*l.* a-year, and the other on, perhaps, 3,000*l.* And he thought that those who were prospering in business ought to return the benefits they derived from the ministry in the shape of vastly enlarged contributions. (Hear, hear.)

The Rev. Newman Hall said that the number of ministers without charges might be swelled by some who had no fitness for the work. Ministerial efficiency was as necessary in the village as in the city, and if those who were not fitted for the ministry devoted themselves to secular callings, equally Divine, the seeming excess of supply would be diminished. The demand might be increased by large churches having a plurality of pastors. In the Episcopalian Church there was scarcely a country village where the minister was single-handed. After thirty years' experience he was prepared deliberately to say that, in a church of 400 or 500 members, with its associated worshippers, it was absolutely impossible for one man to do efficiently all the needful work. To visit the sick constantly, all his flock occasionally; to mingle with them socially; to officiate at weddings and funerals; to hold Bible classes and inquiry meetings; to attend on committees; organise and preside over philanthropic agencies; to visit the Sunday-school; to promote temperance and other social reforms; care for the untaught multitudes around; write innumerable letters; give advice on all conceivable subjects; keep up his reading so as to be acquainted with the leading controversies and current literature of the day; and with all this, prepare two or three discourses week by week which must be instructive and impressive, and while attractive to the multitude, adequate to the intellectual demands of the most cultured of his flock—could one man do all this? (Applause.) Instead of complaining that impossibilities were not performed, the congregations should provide an assistant pastor, and this would at once increase the demand for ministers. Would not this benefit their younger brethren? There were many men of fervent piety and earnest zeal not calculated to attract and retain congregations by their preaching. But they might possess other gifts of essential importance in the ministry, and so relieve the senior pastor of a great burden of anxiety, and do the work which, for the prosperity of the church, ought never to be neglected. He knew of a church where during eighteen years there had been successively six assistant pastors, and there had not been one five minutes' unpleasantness between them, each rejoicing in the favour and usefulness of the other. And this would be no solitary case if the same system were as general as the materials certainly were. This double pastorate would be itself a means of supplying the increased demand, for there were many men suited to become assistant ministers who could not be efficient sole pastors without a college training. With regard to suitable candidates, he thought that young men might sometimes mistake their own wishes for a Divine call, and that the churches should look out from amongst them young men of piety, zeal, and natural gifts, and, if possible, early culture, the very best and most promising, encourage them to engage in Christian work, watch how they did it, and then solemnly lay before them the claims of the ministry, and show them that the need of the Church and the world, and their fitness, constituted a call louder than any mere impulse from within? If young men were not willing to give themselves to the ministry for the ministry's own sake, let them by all means keep from it. They had no call to it who entered it from mercenary or ambitious motives—as a profession, and not as a Divine vocation. Both for richer and poorer brethren they alike repudiated the insinuation that it was the stipend that brought them into the ministry or kept them there. If the means of support were not forthcoming, they should think it no disparagement to work with their own hands at making tents or making shoes; but they would not give up their ministry. While salaries did not and ought not to attract men to the ministry, an efficient minister would naturally become more efficient when he was released from financial anxiety and the necessity of earning his own bread. (Hear, hear.) In that sense they admitted that adequate ministerial support had an important bearing on the question of the supply of efficient ministers. A volunteer fights not for pay, but for patriotism; but if you don't feed him, he can't fight. (Loud applause.)

After a few words from Dr. Waddington, Mr. Henry Wright, of London, said he thought that an occasion when the views of laymen might be heard. His opinions was that the coming time would demand and require greater power, if possible, than existed amongst the ministry at present; for when all the people of the land generally enjoyed the benefit of education there would be a higher appreciation of that which was good, and not so ready a toleration of that which was not up to the mark. But if a minister was to enjoy the social position to which all good and faithful ministers of Jesus Christ were entitled, that social position demanded the means of supporting it, and social position was a serious matter. But from a tolerably early experience of the admission of students into colleges, he could testify that he could not remember a single instance of any young man coming up as a candidate for the ministry being tempted by lucre. As a matter of fact, there were very few ministers in the whole denomination who had anything like an adequate income. Some very few might have what because of the low standard was considered adequate; but he did not regard it as adequate, and he rejoiced whenever he heard a minister had a large income, or what was considered large, because it always represented intelligence, wisdom, persistent industry, and untiring devotion to a particular work. They ought to look for candidates for the ministry from ministers' families, but he was afraid that one reason which prevented ministers' sons offering themselves for the ministry in any large numbers was simply this, that they saw the discomforts, the trials, and the manifold troubles that a minister had to deal with, and which were really not known among professional men and men of business in that class of society.

Rev. R. Bruce, of Huddersfield, hoped the resolution would be passed entire, and that they would do their best to secure a large influx of ministers, not only of average ability, but men also of extraordinary ability, where that is possible.

Rev. Llewellin Bevan said that after a good deal of experience he was of opinion that as good an average of men, or in same cases a little better, were presenting themselves to-day than was the case

at the time he entered college. The men who were able to take degrees were, he thought, fairly sustained in numbers, but they must remember that it was not a fair test, for it was becoming a far more difficult thing to take a degree to-day than it was some years ago in certain scientific and professional directions. They would get over this mania for examinations after a while, and be delivered from the bondage of the scientists as they had been delivered from the bondage of the priests, and then matters would readjust themselves. He thought the development of Plymouth Brethrenism had been considerably fostered by the late revival movement in their midst. (Cheers.) It was a serious day for their churches, and a very serious day for the other denominations, when men of wealth and influence went about depreciating the ministry, and upholding the ministerial work of untrained men. (Cheers.) Many of them there could do a good deal to put that down by personal influence, by lifting up their voice against ministerial positions being taken by untrained men. Only the day before, he was speaking to the gentleman who had the arrangement of special evangelistic services throughout London, and he told him he found it was so very much easier to get laymen to conduct those services, that they were rather withdrawing from the ministers of London, and handing their services over to those who were not thoroughly disciplined and trained for the ministry. He was quite willing to acknowledge that some of these men were able to preach one or two sermons, or give half-a-dozen evangelistic addresses, which might bestir the crowd, and touch many hearts; but those were not the men who would do for their ministry. They would not build up their churches. (Hear, hear.) He thought, therefore, it was the bounden duty of layman and ministers alike to do all they could to prevent men going into institutions such as the Pastors' College, or some of their own institutions, if it could be clearly shown that they would profit by a longer course of study in some of their colleges.

Professor M'All said that having a most distinct recollection of the average capacity of the candidates for the ministry forty years ago, that average, he could confidently affirm, was considerably lower than was the average of those who were now seeking the ministerial life. (Applause.) He thought one difficulty they had to deal with had been overlooked—the restless state of many of the churches, the hypercritical temper that had been fostered in their midst; and he thought it would be well if the members of their churches discouraged this censorious spirit.

The Rev. A. Hannay thought the statistics given might mislead. For example, of the thirty unattached ministers in Yorkshire, only three could take charges. He trusted that the passing of that resolution would be only the beginning of a general and fraternal agitation of the question in all parts of the country. The county associations would be requested to bring the matter, by some formal action of theirs, before every church within their bounds; and he hoped the ministers of those several churches would be awakened to a sense of their obligation in this matter to get the young men of their churches about them, and to see who among them would be likely to occupy with efficiency the pastoral position if duly trained for it. He believed Mr. Bevan, more perhaps than any one who spoke, laid his finger on the real weakness of this matter. They had had too little of full, earnest, Christian fellowship by which young men were drawn into the life of the churches, and so brought into close contact with the question of their fitness or unfitness for the pastoral office; and the hope of those who drafted the resolution was that the attention of every pastor in the country would be pointedly called to this matter, and to his duty in regard to it. It might well happen that they were getting candidates for the ministry who had more brain power, more spiritual force, were better men in every way, than the candidates for the ministry thirty years ago, and who were yet not so fitted to meet the demands of to-day as those men were to meet the demands of that day. He trusted that the ministers and laymen going abroad all over the country would carry with them the seed that had been cast with so liberal, and steady, and wise a hand into the soil of their minds that day, so that it must bear fruit. (Applause.)

The resolution was put to the meeting, and unanimously adopted.

PROPOSED CONFERENCE OF THE FREE CHURCHES.

The Rev. Dr. Kennedy, of Stepney, moved the following resolution:—

That the assembly, having regard to the community of interests which exists between the several denominations of Evangelical Protestants not under the control of the State, and to the present spiritual condition of the country, is of opinion that the cause of Evangelical truth and pure religion might be greatly furthered by a conference of those bodies, held to consider questions which concern their common work; and it instructs the committee to take immediate steps to ascertain, by correspondence with the official and other leading representatives of the Presbyterian, Methodist, Baptist, and other Evangelical Protestant Churches, whether such an understanding can be reached as shall enable them to unite in summoning such a conference, and in making arrangements for its meetings.

The speaker contended that the diversity of opinion and practice which separated these denominations was as nothing, in comparison with the diversity which existed within the Established Church between parties which were bound together by the "iron hoop" of Establishment. They had their milder and minor rivalries, it was true, and controversies on matters on which they differed; and any attempt to construct them into an organic unity would be utterly futile. But they were in a most favourable position for entering into such united action as became free men and free Christians. Far be it from him to glory over the schisms which existed within bodies which arrogantly claimed the exclusive honour of unity and catholicity; but he would that they could more effectually and visibly manifest the real unity of evangelical Presbyterians, Methodists, Congregationalists (both Baptist and Pædobaptist), and others, in contrast with that which was unreal, because only outward and ritual. But the end for which they desiderated a confederation of evangelical Protestants more or less formal, more or less permanent; was mainly practical. The Church of England was, at this moment, the most efficient missionary of Rome in England. She was no longer, if she ever was, the bulwark of Protestantism, but kept possession of the strongholds of Protestantism to betray them into the hands of the enemy. She was undermining the reformed faith of the land, and preparing the heart of the people for a revolution which, if God's grace and the fidelity of Protestants outside the Anglican Church did not prevent it, would be sufficient to stir the bones of the prophets of the Reformation in their graves. There were Protestant Nonconformists who would not base the demand for disestablishment on the ground that all State establishments of religion were wrong in principle; but was there one who did not believe that it was better to have no Establishment in England than to have a Romish Establishment, or an Establishment which manifestly bred and fostered Romanism? And on this ground, if on no other, might they not unite, and were they not bound to unite, in demanding that State patronage and support be withdrawn from a communion large numbers of whose clergy were not covertly, but openly and boastfully, banded together to undo the work of the Reformation? (Hear, hear.) But apart from that, they ought to be able by co-operation to prevent the waste of spiritual labour, and the worse than waste, the unholy jealousies and rivalries, occasioned by the multiplication of places of worship belonging to different denominations in villages and rural districts. There were difficulties in the way, especially from those who held the strict Baptist theory, and they could only proceed by slow degrees. And then there was a multitude of small churches in England, which were the only lights, and the only witnesses for evangelical truth, in wide districts of country. Much might be done to promote their efficiency by the union of many of these churches under one pastor. Such a union of Evangelical Protestant denominations could also do, both for ministerial education and for the higher education of their laymen, what they could not do in their separate organisations. Remembering how difficult it was to bring about an amalgamation of their own colleges, even when they happened to be within a stone's-throw of each other, he would not under-estimate the difficulty of bringing together colleges of different denominations. Yet if they were beginning afresh, with the ground clear, or even if they could overcome prejudices and prepossessions, without any material change in college trusts, it would not be difficult to devise a scheme by which their own Congregational, Baptist, Methodist, and Presbyterian colleges in London could for certain common purposes have a common staff of professors, while for more distinctive or denominational purposes they could have their own superintendents and teachers. Some of the bodies with which they would fain thus unite in counsel had difficulties to overcome in appointing representatives for this purpose, which the Congregational and the Baptist Unions had not—difficulties arising from their form of corporate existence, and they must be prepared to recognise and appreciate them. But if the Wesleyan Conference as such, and the Presbyterian Synod as such, should not be prepared to commission delegates to take part in the consultations to which they invited them, they might secure, as a first step, the presence of representative men who thoroughly understand their own communities, and how far and for what purposes union might be practicable. (Cheers.)

The Rev. G. S. Barrett, B.A., of Norwich, in seconding the resolution, bore testimony to the fact that one of the chief advantages to be derived from the proposed conference was the concerted action which he hoped might be taken on the part of the free Evangelical churches to prevent the undue multiplication of small churches in the rural districts of this country. He believed many of these small churches were doing a great work, with a fidelity and with a perseverance and courage which might well shame many of those who had to labour amidst a larger population. But, for all that, nine years' residence in one of the agricultural counties of England had deepened every year in his mind the conviction that free Evangelical churches in this country had one weak spot, and that was the multiplication of small churches in our rural districts. For example, in one of our towns in Norfolk, with a population of 4,000 people, and in which not more than 2,000 certainly at any one time could be present at a place of worship, and out of the 2,000 not more than 1,000 in the Nonconformist places of worship, they had the following accommodation:—The Conference Methodists had a chapel seating 650; the Primitive Methodists, 550; the Independents, 400; the Baptists, 300; and the Plymouth Brethren, 150; making a total accommodation in this small town of 2,050 sittings in Nonconformist places alone. In addition to this there were three Established churches, seating something like 1,500; so that at the present moment there were something like 1,550 sittings more than there were people who could ever be present at public worship at any one time. What was the result of this state of things? He did not know anything more noble than the way in which their village pastors year after year bore the privations to which they were subjected. Yet they must not forget that the men labouring in these small churches were doing so at less than mechanics' wages from year's end to year's end; and that the whole of the strength and power and vigour of their ministerial usefulness was crushed down by the constant pressure of pecuniary care. (Hear, hear.) It was this kind of thing which made men of thought wonder whether their Free Church system was really capable of application to these sparsely-populated districts of their country; and when he saw them the sneer of Voltaire rose to his mind. When he came over to England he said:——"This is a most remarkable people; they have seventy religions and only one sauce." (Laughter.) This kind of thing was going on throughout the various districts of our country. He was very glad to see the President of the Baptist Union venture to protest against the continuance of these small places of worship, each one feeding on the other's life. He thought he could say, as far as Congregationalists were concerned, they should be only too glad to go heart and soul with their Baptist brethren in merging two small churches, where necessity arose, into one strong and vigorous church. There never was a time in the ecclesiastical history of England when these churches, which were both free and evangelical, needed to draw more closely to each other than in the present day. (Cheers.) He hoped most sincerely that morning's resolution would not end in paper, but that their Baptist, Methodist, and Presbyterian friends would see their way, if not at once, to united action, at least to that which must precede united action—counsel, with that end in view. (Applause.)

The resolution having been further spoken to by the Rev. W. Roberts and the Rev. Andrew Reed, B.A., of St. Leonard's, was unanimously carried, and this closed the business of the morning sitting.

THANKSGIVING MEETING AT SURREY CHAPEL.

On Wednesday evening a meeting for praise and thanksgiving was held at Surrey Chapel. Mr. T. R. Hill, M.P., presided, and there was a large attendance. The choir of Union Chapel attended and led the singing with great effect. After prayers, offered by the Rev. W. Tritton, of Great Yarmouth, and the Rev. William Preston, of Hull,

The Chairman said he felt it an honour to take the chair of the meetings of the Congregational Union of England and Wales in old Surrey—a place hallowed by so many sacred associations. There had been a great conflict going on for civil and religious liberty for centuries. Our forefathers had struggled through that period—and it was pleasant to them to review the past, and to look forward to the triumphs to be achieved. There was still spiritual work to be done in this land of ours, and their motto must be still "Excelsior."

The Rev. J. Radford Thomson, M.A. (Tunbridge Wells) then gave an address on "The gratitude due to God, for the services He had permitted the Congregational Churches to render to His Kingdom during the last two centuries." They adored and praised God for the special enlightenment through which their spiritual ancestors came to understand those great principles which the Congregational Churches testified to—personal responsibility, the nature of the Church and ministry, toleration, and religious liberty. Those principles were the growth of years, and were reduced to practice by Robinson and the exiles of Holland, and the settlers in New England, and matured and formulated by John Owen and others. They were thankful for the grace which enabled the brave men of old to withstand the persecution of the Stuarts. The lesson they taught posterity of supremacy of conscience was one to be thankful for. Through Divine support their forefathers were sustained in patience through a long period of injustice inflicted, and disabilities endured. For a century and a half, resolute efforts were made to keep Nonconformists in subjection. They endured grave penalties, were excluded from offices of trust and power, and banished from the national universities. During the reign of Anne, the Court and the populace vied with each other in insulting the faith and endangering their liberties, and although with the accession of the House of Hanover their condition became more tolerable, they were not admitted to the enjoyment of equal rights. Yet they swerved not in their loyalty to the constitution, and when relief was granted to them it was not by the conversion of their foes, but through their own growing power. Thanks were also due for the fidelity of the Congregational churches to the great truths of Christianity. Among the Presbyterians and the General Baptists there took place, during the last century, a widespread departure from spiritual truth, but the Congregational churches remained steadfast. It deserved to be noticed that churches which had never acknowledged a human creed, nor called for subscription to formularies and standards, had remained loyal to their common Christianity. They had also shown themselves ready to profit by great and popular impulses and movements towards

spiritual progress. They rejoiced in the labours of Wesley and Whitefield, and welcomed their influence. Three confluent streams had contributed to swell the river of Congregationalism, the Independency of the Commonwealth, the Nonconformity of the Restoration, and the Calvinistic-Methodism of the revival. Another reason for gratitude was the missionary spirit exhibited during the present century, resulting in the formation of the great missionary societies, and the services rendered by their churches in the political development of the nation—such as the efforts put forth by them for securing equal rights of citizenship for Roman Catholics and Jews, for the extension of freedom and power to the people, the diffusion of knowledge, and the secular and religious education of the people. They were grateful also for the unity which had prevailed amongst them, as was evidenced in the union of the three denominations for political action, and the establishment of the Bible and Tract Societies, the Sunday School Union and the City Mission. There was no danger now of Congregational churches being isolated, as by means of the County Associations and that Union the brethren were closely united. The spirit of philanthropy also had not been wanting, but had been fostered not only by their convictions as to human rights, but by the sympathy shown to suffering, and the names of John Howard and Andrew Reed would never be forgotten. The diffusion of intelligence and of Liberal principles in politics and religion throughout the world, in some measure through their instrumentality, was another reason for gratitude. In America, in Wales, and in the colonies, Congregationalism had proved its power. They had reason to be grateful also for the ministerial power and culture which were characteristic of Congregationalism. Amidst great disadvantage men like Watts and Neale and Doddridge, were reared to maintain the Christian faith, to write the annals of the churches, to enrich their devotions and to perpetuate the line of Nonconformity, whilst the writings of their contemporaries proved that historical studies and theological science were not dead amongst them. The Congregational ministry was also largely in sympathy with the lay mind of England in its best aspects, and there was nothing priestly about it, but they aimed at being trusty friends, spiritual counsellors, public teachers, faithful presidents and administrators of popular societies. They believed themselves to be promulgators of Divine truth, and looked for the grace and guidance of the Divine Spirit. Lastly, they were thankful for the type of Christian character which Congregationalism had fostered in their churches—amongst whom there was, he thought, more accessibility to great ideas and less of traditionalism, conservatism, and absorption in the material aspects of religious life; and a determination to keep prominent and living the bond between Christianity and national and social life. Yet it behoved them to rejoice with trembling, for they were not exempt from the perils or dangers of the present day. The lessons of the past should teach them where to look for wisdom to direct their steps amid untrodden ways, and for strength to nerve the hands for work as yet untried. Might a grateful review of the past impart faith for present duty and irradiate the day of toil with the sunlight of unsetting hope!

A hymn having been sung,

The Rev. Dr. ALLON delivered an address on the thankfulness to God which the peace enjoyed by their churches should inspire. In its truest and highest realisation peace was the supreme blessing of life. It was the harmony of all right principles, feelings, activities, and interests. But it did not come first in the order of things, and was not to be secured by tolerance of any wrong. It was the fruit only of righteousness and must be striven for, but peace must not be made with any wrong, nor could they have any sympathy with the mere externals of peace. One of the hollowest and most pernicious of all things was to cry, "Peace, peace," when there was no peace; to shake hands on platforms, make cunning speeches, be solicitous in their avoidances and suppressions, and pray fraternal prayers with guarded hearts, and then outside the charmed circle to refuse all intercourse of Christian brotherhood, and if possible all personal recognition. In all true brotherhood there must be perfect freedom, and perfect confidence in the exercise of that freedom. But when a measure of true peace was realised in holy Christlike ways, it should be joyously recognised, and thankfully acknowledged. They had grounds for such acknowledgment in the present state of their churches. They had realised a larger measure of peace, which was true and Christian and precious—a peace which was cause for thankfulness because of its genuineness, and not cause for penitence and shame on account of the unfaithfulness which had produced it. With respect to their relations to the Established Church, the controversy with Establishments had not ceased. It might have lost something of the passion which the infliction of specific palpable wrongs excited in their fathers; but in the clear, strong recognition of principle, in the calm resolute determination to fight out the battle to its last issue, which came of intelligent and religious conviction, he did not think that at any period of their history they had been so consentaneous. But their had been an access of mutual forbearance and Christian brotherhood, and beneath the controversy lay their common life in Christ, and it was incumbent on all to express practical sympathy with them, and to make it manifest that their contention about Church forms did not touch that. After referring to the Dean of Westminster as an example of one who, without compromising his principles, associated with Nonconformists, the speaker said that it was a distinct cause for thanksgiving, that in this crucial controversy, while on neither side was there the slightest compromise of principle or relaxation of conflict, on both sides there was a large advance in courtesy, candour, and charity. In their relations to other Nonconformist bodies, the years had no records, save of brotherly esteem, reciprocal ministerial service, friendly intercourse, and evangelical co-operation. The bitter controversies of former years were unknown. It was one of the phenomena that negatively threw strong light upon the evils of an Establishment, that while with it all Nonconformists had fierce controversy and but little ecclesiastical or even Christian fellowship—and the same might be said of sacerdotalism—between different bodies of Nonconformists controversy was almost unknown. They recognised each others' convictions, and conceded the liberty they claimed. Schism in the Congregational Churches was unknown to those now living. Their Churches were simply brotherhoods, and if a Church or minister fell into sin it did not involve the denomination. None of the heresies of the last half-century, either sacerdotal or rationalistic, had had either their origin or any following, in orthodox Nonconformist Churches. Rome received no converts from them; nor had Rationalism, which was the more characteristic peril of their Church habit and thought, won many proselytes. At no period of our history was there more generous concession of individual liberty of thought; and perhaps there never was more consentaneous belief of the great fundamental principles of the faith of Christ. Ragged-schools, theatre preachings, and a hundred forms of ingenious and self-sacrificing Christian agency, attested a keener Christian sensibility, a larger sense of the presence of Christ, and a more pervading love and service of Christ than their Church life had ever known. The Christian element pervaded the social atmosphere also to a larger extent than formerly, and men listened to the preaching of Christ. Of the brotherhood, the purity, the intelligence, the devotedness of their ministerial life he must not speak, nor of the general peace and prosperity of the life of their Churches. Much might be said about both. But speaking relatively, and making all reasonable allowance for exceptions, they had abounding cause to be thankful to God. They lived in a good time—an earnest, they might hope, of a still better time which was coming.

After singing, the Rev. F. STEPHENS (Birmingham) delivered an address on reasons for gratitude to God, on account of the recent revival of evangelistic zeal amongst them. He spoke in thankful terms of what had been done in the way of chapel-building since 1851, of the work of the Home Missionary Society, and of the extension of Sunday-schools and mission rooms, and said when the history of the churches during the last five-and-twenty years came to be written, the historian would have to describe a period, with whatever drawbacks, distinguished by steady progress in most, if not in all, those great qualities which constitute the true glory of a Christian community. He trusted that all who had attended these meetings would go back to their several spheres, filled with more earnest determination than ever to work for the honour of Christ and the salvation of men.

Another hymn having been sung, a vote of thanks to the chairman was moved by Mr. W. H. Willans, seconded by the Rev. A. Hannay, and adopted, and the meeting was closed with the benediction.

The Union reassembled on Thursday morning in the Memorial Hall. The chair was first taken by Mr. Miller and afterwards by the Rev. A. Thomson.

VOTE OF THANKS TO THE CHAIRMAN.

The business commenced by a vote of thanks to the Rev. Alexander Thomson, M.A., for his conduct in the chair, being moved by the Rev. E. R. CONDER, seconded by Mr. HENRY WRIGHT, and carried enthusiastically. The CHAIRMAN briefly acknowledged the compliment, and explained that the address with which he had opened the session had not been made so full and perfect as he would wish, inasmuch as it made slight mention of the excessive sensibility sometimes shown by the more educated laity, who ought, instead of shunning the association of their plainer brethren, to use their talents in helping to raise the latter to their own level.

EXCHANGE OF PULPITS.

The Rev. J. M'DOUGALL (Darwin) moved the following resolution, which had been left over from Wednesday's sitting:—

That the assembly regards the desire expressed by some distinguished ministers of the Church of England to be at liberty to officiate in Nonconformist worship as a welcome sign of the abatement of the exclusive spirit which, as a rule, has hitherto been manifested by the clergy in regard to the work and worship of the Dissenting churches; that it cordially reciprocates the fraternal feeling which has led those ministers to protest against the legal restrictions under which they are placed, and to call for a new legislative enactment which shall leave them at liberty to carry out their desire; but it cannot regard any movement for this reform as likely to be successful in the face of the sacerdotal pretensions of one large portion of the clergy, and the assertion of State-Church privilege by another large portion; and it has ceased to hope that a right relation will be established between the several Christian communities in the land until all shall be stripped of distinctive State privileges, and left free to frame their own laws.

It would be remembered, he said, in the case of Mr. Fremantle being invited to preach in the City Temple, when the right of a minister of the Establishment was tested by being submitted to two eminent counsel, that the right was found not to exist, and the bishop's power to refuse permission established. As to the appearance of clergymen in Congregational pulpits, he considered they ought never to think of such a thing, except in the way of an exchange—the reciprocity must be real and not one-sided. (Loud cheers.) The desire of the Church clergymen to preach in their chapels was only of value if it was in obedience to a Divine monition, and such being the case they ought to obey such a monition before laws of the State; for is it not lawful to obey God rather than man? (Cheers.) The speaker criticised at some length the speech of Dean Stanley, delivered at the City Temple, and contended that the Dean merely touched on the skirts of the relationship of the Nonconformists with a State-governed and patronised Church. Sacerdotalism introduced exclusiveness and patronage into the State, and its clergy and laity eagerly embraced the spirit and fostered it. Might he suggest to those gentlemen that, if Nonconformists were to devote their time and money for the purpose of getting the law repealed which prevented an exchange of pulpits, they would by no means desist from their efforts to disestablish? Dean Stanley referred to George Fox's saying with regard to Lichfield bells, that every stroke of the bells was a stroke on his heart. The stroke of the bells depended upon the building from which they rang, and the great Quaker, no doubt, was alluding to the distorted services held in the buildings to which the bells rang forth invitation. The dim light which shone through the stately windows of Westminster Abbey was symbolical of the state of Dean Stanley's mind. (Cheers.)

The Rev. E. WHITE (Kentish-town), in seconding the resolution, said: The tone of the earlier clauses of this resolution does not much encourage a seconder to dwell upon the project for the interchange of pulpits by legal authority during the continuance of the Establishment; and yet there is one aspect of the case on that side which deserves, at least, a passing notice; for, after all, there is something in Dr. Matthew Arnold's favourite advice to us "to allow the spiritual air to play freely round our stock notions"; and the interchange of ministry might promote that circulation of ideas. We English are all islanders, and this insularity is reflected in our intelligence. We are a slowly-thinking people, and have the natural insular dislike for outsiders. We don't go quite the length of the Chinese rabble, who follow foreigners through the streets, shouting "Foreign devils"—(laughter)—but we must allow that there is in England, all round, a good deal of stolid sectarianism of thought, and a good deal of organised intolerance, which render it urgently desirable to get an occasional infusion of thinking from men bred in other churches and under other systems. We, in particular, of the Independent faith, form an archipelago of islanders. Isolation is the cardinal law of our constitution, and this, while it has its advantages, has its dangers; so that it would be really a good work, if it were possible, to promote some interchange of ideas on Sundays. I think that if the churches of every persuasion in England were dependent alone on the thinking done on their own premises—(laughter)—and if they were dependent only on their own literature and press, there would not be so much progress in thought and knowledge as would be desirable. (Cheers.) We owe much more than is commonly considered to the great secular press of this country—(cheers)—which is read by us all alike, for the cultivation of the spirit of inquiry and research among us. (Cheers.) How would you like to be shut up in a desert island with nothing to read every week except the *Christian World* and the *English Independent*? (Laughter and cheers.) Or, if you are a Baptist, with nothing else than the *Freeman* and the *Earthen Vessel*. (Great laughter.) There is something, then, in this project for vaccinating churches with a touch of wholesome thinking from without; and, if it were possible, I should like to see our Independent churches subjected to rather a frequent influence from men who would remind them that Christendom is a wider word than is sometimes remembered, and includes a vast historical development of thought, and an immense variety of modes of feeling and expression—(cheers)—besides those exemplified in the "Declaration of Faith" of the London "Chapel Building Society." (Laughter.) I will go even further. I should not object to have one whole year of the meetings of this Union devoted to the work of celebrating the virtues, instead of the vices, of other churches. (Cheers.) I am, of course, sensible of the necessity of listening twice a year, for the most part to public statements such as we have now heard of the reasons for Nonconformity. I quite see the necessity for discussing, as you have done so ably, the questions, "How to get more polished," "How to get better paid," and "How to get buried at last in the parish churchyard." (Laughter.) But I would willingly devote a whole year, by way of a change, to the celebration of the many virtues, and to the study of the many excellent methods, even of the Anglican clergy. (Cheers.) And the time would not be wasted; for some of the processes in which you are engaged are of the nature of surgical operations, and in the business of extracting a row of double teeth the dentist or doctor must approach his patient with a friendly hand. (Great laughter and cheers.) A little more time devoted to the business of trying to understand other churches and other systems, and to appreciate their excel-

lence, would considerably strengthen our position in the country and dispose the opposite party to listen to us more patiently. (Cheers.) But I agree with the resolution that it is useless to expect such blessedness as the free interchange of ministry from the clergy as things now are among us. The movers of this enterprise are men of unexceptionally catholic souls, and must not to be taken as examples of their brethren. Moreover, the English congregations generally do not, I think, desire any considerable infusion of a foreign element into their religious life. I do not think the Nonconformist congregations really wish for a very large importation of the clerical agency, and I am sure the Anglican congregations do not desire much of ours. (Hear.) When they desire it, as some of them do now and then, they like it complete, "pure and simple." (Laughter.) They come to our churches and listen to the complete manifestations, just as we go to their churches and hear the whole system of their ideas set forth without modification or reserve. But in any interchange of service on a large scale there would be reservations and an inevitable tendency to keep back part of the whole doctrine. Now, no one can preach with all his heart who keeps back half his mind. (Hear, hear.) Our ecclesiastical differences spring from profound doctrinal differences. The idea of the Church is the result of the idea of the individual regenerate man—just as a point generates a line, a line a square, and a square a cube. If you believe that a soul is regenerate through a priest or a sacrament, you proceed to confer that supposed blessing on a whole parish, and all the parishioners are so made "members of Christ, children of God, and inheritors of the kingdom of heaven." If you believe that regeneration is the result of a direct personal visitation of God's Spirit to the soul, not through a priest or a sacrament, then you cannot expect this to be territorial, and you will have a church of a wholly different description, and you cannot make these two systems work together until you succeed in harmonizing their ideas. Now, the resolution leads us to think of disestablishment as the remedy for these divisions—(loud cheers)—and seems to assure us that when it comes the relations between Christian bodies will be set thoroughly right, and we shall all preach freely for one another to our heart's content. I trust it may be so; but all I know is the longer disestablishment is delayed, the less likely is this consummation to be realised. (Hear, hear.) The spirit of a church when disestablished depends a good deal on what it was while still united with the civil power, just as the character of a soul when departed depends on what it was when in the body. If it was a thoroughly Protestant Church, it is possible that its clergy will behave in a proper brotherly spirit when compelled to stand alone. If it were a Roman or a Romanising Church, its clergy will become the most intolerant, the most intriguing, and the most dangerous body of men in the whole commonwealth. (Loud cheers.) If you require any justification for such strong language, look at Ireland, look at Belgium, look at Italy, and look even at free America, where the Episcopal Church is the most unsocial of all the religious bodies in the United States. (Hear, hear.) The moral is for this country—Disestablish quickly, if at all—(great cheering)—for, if you wait until the Anglican clergy are still more thoroughly saturated with the "sacerdotal spirit" of which the resolution speaks, not only will they, when set free from State control, not preach for you, but perhaps they will render it at least very uncomfortable for you in the villages and small towns to preach at all. (Hear, hear.) That may be prevented if you disestablish them before the mischief has gone further; but give them time, and they will lead you a rare life when you set them free.

The Rev. J. G. Rogers (who spoke amidst some impatience and cries of "Divide") advocated the cultivation of kindly feelings with those ministers of the Establishment who were willing, as Christian brethren, to come and preach in their chapels. He was not going to ask to preach in any church in return, as he had not any desire to break the law, and was not particularly anxious to agitate for an amendment of the law. There was no evidence of this being a wide movement, and in any arrangements made for such an exchange of pulpits all care ought to be taken to base them on the principle of full religious equality. The resolution was then agreed to.

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

Mr. John Crossley, M.P., in moving the next resolution, said the constitution of this society was originally approved by the Congregational Union. It started with a proposition to build ten chapels per annum, at which rate 220 would have been built at the present time, but the number actually erected and assisted was no less than 480—(Hear, hear)—giving accommodation to no less than 220,000 persons. Towards the erection and extension of chapels, costing three-quarters of a million, the society had contributed 120,000*l*. The places of worship which had been assisted had not, he was sorry to say, responded by an annual collection. Forty chapels were now asking for assistance, and the loan fund required argumentation. The money had, so far, been contributed by a few members; fifty Congregationalists had contributed no less than half the whole amount raised. He had long advocated the opening of a separate column for a fund for the erection of ministers' houses. (Hear, hear.) A lady in Bristol had been the cause of raising the funds required for the erection of five houses for ministers—all honour to her! Another point was the requirements of the colonies, and their needs had been to a certain extent met by himself, and in every case the loans had been promptly paid. He again asked the members to give their assistance, and raise the loan fund to 50,000*l*. by the end of 1878. He then moved the following resolution:—

That this assembly acknowledges that the English Chapel Building Society, in common with our other denominational institutions, has strong claims on the generous and steady support of our churches. It was formed in accordance with the general instructions of the Congregational Union; it has steadfastly adhered for twenty-two years to the useful work assigned to it; it has been instrumental in the erection of nearly 500 places of worship; it has acquired, and is continually acquiring, valuable practical knowledge, which it brings to bear, as far as it can, in all cases aided by its funds, and which knowledge is freely at the service of all our churches, whether aided financially or not; and its work, which is auxiliary to all other Christian work, is rendered at the present time more necessary than ever by the growth of sacerdotal and other heresies, and by the acknowledged revival of spiritual religion. This assembly learns therefore with satisfaction that the society, while continuing to help with grants, is wishful to raise its loan fund by the end of 1878 to 50,000*l*.—money to be advanced on personal security, and to be returned to the society in various annual instalments without interest; and this assembly earnestly commends that scheme to the prompt and liberal aid of our churches. Such fund would save in many cases from the risk and cost of mortgage; would save in interest alone to the churches aided 2,500*l*. per annum (equivalent in twenty years to a grant of 50,000*l*. to such churches); would secure the early extinction of church debts; would favour the independence and mutual helpfulness of churches; would probably bring back to the society, by the annual returns, for immediate redistribution, 7,000*l*. per annum; and is really indispensable to the steady growth and permanent efficiency of the work.

Mr. Handel Cossham, in addition to what Mr. Crossley had said, wished it to be known that as the society was now of age, more was expected of it than during its infancy. He hoped there were in the meeting some who would come forward and make part of twenty to give 500*l*. each; at any rate, he would make one. As to the need of the chapels he believed that an extension was never more wanted, for, notwithstanding the efforts of late years, there remained two millions of children unassailed in the country. He wanted the chapels also as centres of political light; there was at present a great deal of political darkness, or we should not have the Government we have. They also formed a bulwark against sacerdotalism and Popery, a question to be fought much sooner than most people think. He believed that society also did nearly as much good in the way of advice as by direct pecuniary aid. The chapels ought to be representative of Nonconformity, good, substantial, plain, but still attractive. (Cheers.) He seconded the motion.

Mr. Manton, of Birmingham, detailed the efforts at chapel-building in that town, the result of a beginning made by Mr. John Crossley and another member, twenty-one years ago. He suggested the formation of a league of two thousand members, each pledged to give a guinea towards each new chapel.

THE DOCTRINES AND INFLUENCE OF THE OXFORD AND BRIGHTON CONFERENCES.

After a further devotional exercise,

The Rev. G. Wade Robinson, of Brighton, read a paper on "The doctrines and influence of the Oxford and Brighton Conferences." He contended that a truer conception of the Christian life was presented at those conferences than was usual amongst the churches. The point of difference was the doctrine of sanctification as taught in the conference and as taught in the churches. The conference not only taught progressive sanctification, but also the attitude of surrender and trust, in which only progressive sanctification can take place.

The Rev. W. Kingsland, of Bradford, also read a paper on the same subject. He had never read a similar number of speeches as those spoken at Brighton, in which so many passages of Scripture were quoted with so great an adherence to the letter in contradistinction to the spirit. Far more prominence was given to what ought to be in man than what was in Christ. Rarely did he find Christ exhibited at conferences with the same explicitness as He was in the Epistles. The teaching was too much subjective. In many cases it really substituted the bad habit of introspection for the healthy habit of self-examination. He would not quarrel with the expression "sanctification by faith," but with the assumption that such sanctification was an immediate experience, and not of a progressive character. Faith does not supersede human energy, but rather stimulates it. A man was not merely receptive, but energised by contact with Christ. The will of God was that we run with activity the race set before us. Some one at Oxford spoke of resigning all liberty of choice. This God did not ask for. Little more appeared at Brighton than a negative idea of a Christian life, and very few went beyond it. At Brighton men had cried, "Peace, peace," when there was no peace; they had professed to have found a peace which was of a merely passive nature, and took no account of a distracted church around them.

The Rev. Mr. Maitland (Sydenham) said that Mr. Kingsland had misapprehended many of the positions of the teaching of the Oxford and Brighton Conventions; but his purpose in rising was to ask the assembly to hear Dr. Asa Mahan, of America, who had been working more than forty years in the sunlight, and would exercise, he believed, a mighty influence in this country. One word, however, he would like to add, that it was not faith that had been magnified at the conferences, but Christ in us—Christ our peace, Christ our righteousness, Christ our sanctification, and Christ our power. There had not only been subjective teaching at the conferences, but something more, which had led those who attended them to go back to the churches with a mightier power to win souls.

The Rev. E. R. Conder, M.A., of Leeds, said that perhaps Dr. Asa Mahan might address the assembly with more profit after he had heard some other criticisms, though he (Mr. Conder) deprecated hyper-criticism. Perhaps there was a danger of magnifying differences, and he thought that Mr. Robinson's paper unduly disparaged the ordinary teaching of the churches. He could not recognise any very fundamental differences between the broad philosophy of the teaching of the conventions and the humbler attempts that had been made for the past thirty years to teach sanctification. It seemed to him to be a question of the analysis or logic of the spiritual life, in which department Roman Catholics had been far ahead of Protestant theologians. The conventions did not recognise that the attitude, or position, of the will was only a preparation for obedience, and hardly obedience itself. The attitude of obedience might be perfectly illusory, as when soldiers stood in an attitude to obey and yet might refuse to obey their order when given. Upon two points, however, he was anxious to be answered by those qualified to speak for the conventions. First there appeared to be at the conventions an almost exclusive use of the word Jesus in regard to our Saviour. Now, that title was very sparingly used in the New Testament except with the title of Lord or Christ; and when used alone there was always a special reason for it. What was the special reason of the conventions? He confessed to the fear lest in the very familiar contemplation of the humanity of Jesus there should be lost some of those things which were essential to complete discipleship. Then the second point was still more serious, viz., was there not a danger that in the constant presentation of Jesus, the Father had been lost sight of? The Lord Jesus Christ everywhere said that the words He spoke were not his, but the Father's. Had they found at these conventions that the Father had been presented as the Lord Jesus Christ presented him? There was a danger lest the Swedenborgian or some other theology might unconsciously creep into the teaching of the conventions. When they were told to carry their cross to Jesus they all knew that was true, but it was only half true.

The Rev. W. C. Boardman (late of Epsom) said as he happened to be related to the Rev. W. E. Boardman, and to have been associated with Mr. Pearsall Smith in the dissemination of the views which had just been criticised, in some respects very fairly, he thought he had a right to say a few words. In 1841 he was converted in the Church of England, and afterwards attended the ministry of the Rev. J. H. Evans in John-street; therefore he was of a liberal turn of mind from the commencement. About a year after his conversion to the Church of England he told the minister (the Rev. T. J. Judkin) that he would like to enter the ministry, but there was one great obstacle, because the Prayer-book taught baptismal regeneration, in which he did not believe. The minister preached a special sermon on the subject, but it had no effect on him (Mr. Boardman). He then went to John-street which was connected with the early movement of the Plymouth Brethren. For a time he went among the Brethren, and was with them in the palmy days before those sad divisions and heresies on the sufferings of Christ made their appearance. Now the point he wanted to mention was that there had been too much "yea and nay" preaching. He had heard the song—

> It is a point I long to know;
> Oft it causes anxious thought

sung in other churches than those of Methodists. Those words of the inspired John—"These things I have written unto you that believe in the name of the Son of God, that you may know that you have eternal life," ought to make them alter that song and sing—

> It is a point I ought to know;
> It does not cause me anxious thought.

Since that he had the privilege of listening to the clear and certain sounds of the Gospel as sent out by Mr. Pearsall Smith and Mr. W. E. Boardman, his cousin; and he had said to his cousin—"I don't quite agree with all your statements about sanctification," and Mr. Boardman made a very honest remark to this effect—"We don't pretend to have reached perfection as to our doctrine. We are open to improvement." (Cries of "Hear hear.") He was thankful to hear that, for he had a perfect dread of anything like Popish infallibility. The moment he found any congregation taking the ground of rigid perfection he shrank from it with disgust. Let them press forward to it, but not say they had got it.

The Rev. Mr. Figgis (Brighton) said there was little to object to in Mr. Kingsland's paper, and nothing in the utterances of the speakers to answer, except one or two statements such as that the convention consulted the laws of taste instead of the love of the Lord Jesus Christ—(cries of "No, no")—and further that the Spirit was given rather to sanctify ourselves than that the Lord Jesus Christ should be our sanctification. With these exceptions there had been little in the address that those who had attended the conferences could not heartily agree with. There must be some misapprehension if it was thought the conferences put faith in the foreground and Christ in the background. There must be forgetfulness of reiterated statements if, because peace was dwelt on, there

was a notion that they had come to the end of the conflict. The difference between the old and the new teaching was—in former times it was conflict with the expectation of defeat—(cries of "No")—but now it was conflict with the expectation of victory. He did not know that he need answer Mr. Conder as to the use of the word "Jesus." That Name had been brought into undue prominence by other schools of thought quite as much as by the school whose thoughts they were discussing. It was possible that Name might be endeared to some by the recollection that His name was called Jesus because He came to save His people from their sins. There were some passages in the New Testament to the level of which our lives had hardly even tried to rise. Our Saviour promised that if any man would come to Him he should never thirst. It seemed that hitherto the life of Christians had been a life of thirst instead of a life of rejoicing; and there appeared to him to be blessings of a spiritual life which had hitherto been overlooked, and which, for some reason or other, had not been enjoyed. With these profound convictions he went to the Oxford conference, and it seemed to him as though he were among a choir of angels who were in the enjoyment of sunshine of God's presence, and who were attaining to a marked power, not only over sin, but to a positive holness to which hitherto all had been strangers. A most earnest layman declared to him that he had never attended any meeting which had lifted him up so much. When he returned from Oxford he preached for his Sunday-school, and made a remark which startled some people, for he said he should like to see the whole school made new, and the old teachers sent away; and, marvellous to state, that thing had now come to pass, for within a year his school was like a new one. The same teachers had a power now that they never had before; a spiritual change had come over those engaged in the work. What the mere echoes of the Oxford C nference did, the Brighton Convention had established. He testified to that which he had seen, and to the truth which had accomplished it, and which had given him four or five candidates for missionary services when he had never had asingle offer during the previous fifteen years. He would say, "If this is truth destroy it not, for a blessing is in it."

Dr. ASA MAHAN said it was his wish that his name should not be mentioned to the assembly, but as it had been he would state a fact. They had all heard of the death of Mr. Finney, with whom he had been associated since 1835. When Dr. Patton was ordained and installed over a church in South Boston, the council put this question to him, "If we instal you over this church, will you let Mr. Finney enter your pulpit?" He replied that he should. It was then affirmed by some of the brethren that these men were not brethren, but aliens. Some thirty-five years after, when the Congregational Association of the whole of the United States met at Oberlin, Mr. Finney came in, and the whole body rose to their feet to welcome him. Mr. Finney then delivered an address on the Baptism of the Holy Ghost; and was requested by a unanimous vote to preach the next Sabbath on that specific subject. Three years subsequent to that, at the next meeting of the General Association, at Newhaven, the subject chosen to be preached on was the "Pentecostal Baptism as the hope of the Church." Now, Dr. Patton had dropped this remark—"Every man will live to see the truth triumph if he lives long enough." (Laughter.) Now he would say that those very doctrines for which they were pronounced aliens were welcome in all the evangelical denominations; and Mr. Boardman was recently appointed moderator of an association formed of Episcopalians, Presbyterians, Baptists, Congregationalists, and Methodists, united to hold conferences throughout the United States for the promotion of this great doctrine. The substance of the teachings of those who advocated what was called "the higher life," was not to look inward. (Hear, hear.) People were guarded everywhere against being in a subjective state, the great object of thought being to fix the faith and thought upon Christ, as our wisdom, our righteousness, our sanctification, and redemption. He never heard an individual so uniformly caution people against looking within at their feelings as Mr. Smith did. To look to Jesus, and let their faith fix on Him; that was Mr. Smith's teaching. Instead of teaching the doctrine that we are sanctified by faith, it was the opposite to that—viz., that faith itself did not sanctify, but that Jesus sanctified us when we trusted Him. That was the doctrine. Everywhere the impotence of faith itself to sanctify was taught and insisted upon, as well as the power of Christ to effect it when we trust Him. These truths had been taught for forty years by devoted brethren in the United States, and the fruit had been visible; the conviction growing in all the churches that the teaching was of God. At the meeting of the General Association of the Unitarian Body, the opening sermon was on the "Baptism of the Holy Ghost"—such was the extent and the power of the truth of that great doctrine. [The time-bell put an end here to the discourse.]

The Rev. Mr. DORLING said he had no hesitation in declaring his very strong conviction in opposition to the sentiments which were generally associated in their minds with the Oxford and Brighton Conventions. He held that the aim of the Oxford and Brighton Conferences, in the main, was to promote those subjective views of the Christian life which really ended in a dangerous and fatal introspection. If the views held at the conference were to be accepted here, then he and other ministers had been not only a little but fearfully mistaken as to the character of the Christian life itself. The aim of the Christian ministry was not simply to induce in the minds of men, especially the weak thinkers, the mere ambition to reach what was called happiness, but rather to lead them to do right, and to be true, pure, and good. If the aim of the ministry was simply to silence the fears that ought to rise in the human breast, and calm the anxieties which ought to be present there—to silence those questions which had relation to the intellectual, moral, and spiritual life of man—he had very little sympathy with it. He believed that the peace that passed all understanding was something different from the peace of those who expressed it in songs and ditties in relation to the happiness and peace they had achieved.

Mr. R. W. DALE (Birmingham) said that a few weeks ago he read in the *Record* an account of the impression which he had the misfortune to produce, by his public life, on the minds of the members of the Evangelical party in the Church of England. (Laughter.) He could not recognise the portrait, nor could he now recognise in the papers which had been read even the rough outlines of that form of truth which in his mind had been associated with the Oxford and Brighton Conventions. He thanked God that the Sermon on the Mount began with a series of beatitudes; and he believed that the blessedness which Christ assured to those that loyally recognise His authority and trust His love, was one of the best and surest preparations for the faithful keeping of His commandments. What were the facts they were discussing? Some of their brethren told them that during the last two or three years the heavens had become bright above them with a new glory, that they had found in Christ, not only a deeper peace, but a richer strength for all Christian services. If any one would tell him how the heavens had become brighter, how his peace could become deeper, and his strength augmented, he would thank him for telling it, and would not be too critical about the way in which he told it. He quite agreed in the singularly uncritical manner in which those associated with the doctrine under discussion had quoted passages from both the Old and New Testaments; but the same sort of thing was to be found in the secondary theological writings of two hundred years ago. He had himself remarked to Mr. Boardman that this movement had prophets but no teachers, and Mr. Boardman acknowledged that there was some truth in it. He asked if Mr. Boardman could show him any theological book where this doctrine was stated to satisfy any theological mind, and Mr. Boardman was obliged to acknowledge that it would be very difficult to do so. But let them come to the real facts. If it was true that brethren had found in this doctrine fuller strength and richer joy, and that in the result they were more useful to the ministry, let them in God's name try and find out what this thing was. (Hear, hear.) He had been called upon to speak, not as one hostile to this movement, but favourable to it. He was perfectly clear of this, that a new light had come, and that a new strength had arisen in very many hearts as to the result of this teaching; and that they had come to see, as they said, that there was a larger power in God for the sanctification of the human soul than they had ever imagined before. Was not that a good thing for any Christian man to discover? In answer to their faith, God had said, "According to thy faith be it unto thee." If the same discovery could be made to him he should thank God for it. They had discovered a difference between the old and the new theory of sanctification. Was there not some use in accepting the new theory roughly? Was there not the same principle in both? Did we not divide sin into two classes? Did they not say to the drunken, violent, and profligate man that before he could come to Christ, all that must cease? When he had come was it not possible that occasionally he would relapse into old habits, but there would be a clear line between his old and his new habits of life. There was a second class of sins—sins of temper, selfishness, and envy. Yet, with regard to these, no one expected such a clear line to be drawn before the old life and the new. He thought they should make people understand that if the Cross of God could cure a man of drunkenness it could also cure a bad temper. His own impression of the teachings of the conference was this—that God was able to save men from one set of sins as well as another.

The Rev. Dr. ROBERTSON (of Cambridge) congratulated the assembly on the spirit in which the discussion had been conducted. He was persuaded that in the main the truth enforced at the conferences was both true and important; but he did not believe that either the truth or the importance was any new discovery, for the great central truths were just those that the best men in all times had always held and rejoiced in. The thing which had come to his soul with the greatest force was this, that as a Christian people we had never done justice to the resources of God's grace on the one hand, nor to the explicit promises of His word on the other. When he had read anew the promises in the Old Testament and the New he had been astounded that his eyes should have been held and that he had not before understood. There was abundant grace for all our requirements; but the condition of the reception of that grace was that we should be completely consecrated and wholly surrendered to God. The Old Testament was full of reconciliation, and the New full of self-sacrifice; and these things were necessary to qualify for the reception of the grace. This was just what they had been praying and singing for for years past, and was it strange they should hear a voice—"Arise, shine, for thy light is come; the glory of the Lord is risen upon thee." There were some objections urged to-day which did not really lie againt these teachings; but there were some which not only lie against the teaching at Brighton, but against all revealed religion. The teachings not only produced rest and joy to the soul, but great power. They had been speaking in former meetings of the necessity for younger men of higher power for the ministry. He could testify that from the circle in which he moved there were many men of the highest cultivation at the universities who were ready to give themselves up entirely to the work of God. He knew school teachers who formerly lamented their want of power who now were rewarded with great success. If the movement was from man it would fall; but if from God it would prosper. He found in different parts of the country that the churches were waiting and longing for the freshness of the spiritual life; the people were dissatisfied and wanted to feel something of the recent wave; and the thirst of their souls would never be satisfied until there came down the living waters of the love of God.

The Rev. Dr. KENNEDY said he should not have spoken but that he had the impression that the essence of the matter before the meeting had not been fairly treated. (Hear, hear.) He could agree with all Mr. Dale had said, except the seal which he had put on this new form of doctrine. He believed with Mr. Dale that we had to contend against inward as well as outward sins, and if ministers did not teach their people Christian duties in regard to inward sins, they would fail in the ministry. But when Mr. Dale said he would not be critical as to the way in which what had been call the "higher life" was attained, then he (Dr. Kennedy) disagreed with him, because he was himself especially critical as to the way in which they obtained faith, or anything that could be called holiness. He dared not believe even in Christ on grounds which were not solid and true; and he dared not imagine he had attained holiness unless he had attained it in a Christian way by the truth of the Lord Jesus Christ. It was his conviction that this theory of the "higher life," instead of logically promoting holiness, was logically Antinomian. For instance, take Mr. Robinson's statement that the underlying principle of the theory was that, by a certain act of will, we surrender ourselves to Christ, to receive from Christ certain blessings; that we are responsible to-day only up to the amount of will which we can put forth; that to-morrow our will may be more comprehensive in its surrender, but that we are responsible only each day for the amount of will put forth—whether by the grace of God, or without the grace of God, they were not told. But he contended that if his will to-day did not give up property, person, life, passion, temper, and everything else, he was criminal; he was not responsible merely up to the will he had to-day, but he was responsible up to the requirements of God's most holy word. There was the fundamental error of the whole thing. He could not enter fully into the argument now, but in regard to the distinction made between passive and active, he had read Mr. Boardman's book many years ago, and it was contended that we had both voluntary and involuntary muscles, and that Christians had overlooked the difference between those which gave activity and those which were passive. It was contended that so far as we were active we could surrender ourselves to Christ, and that afterwards we must remain passive, and allow Christ to work upon us and do that which he had promised. To him (Dr. Kennedy) that was utterly false in philosophy and in religion. Mr. Kingsland had already shown that the work of the Spirit was not a work acting on us while we are passive, but that it was a work which energised the whole moral nature, so that we continue "to will and to do of God's good pleasure" all the length of our lives. The error seemed to be that man of his own will was able to make the surrender to Christ; whereas, he (Dr. Kennedy) believed that there was no act which required the grace of God so much as that very act by which he was supposed to put himself under the Divine influence. He would only say this, that they were agreed that there was Christian contentment held out as practicable in God's holy word; and that there was within reach a far higher life than we had yet attained. They were all agreed that the grace through which they could reach this higher life and contentment was the grace of our Lord and Saviour; and he believed we had not done justice to the promises of God's Holy Word with reference to our sanctification. He believed all this, but he would say, "Beware of new methods." He did not think this novelty was according to Scripture; he did not think it was the way by which they would attain the high Christian life which St. Paul attained. He believed they were indebted to those who had called attention to this subject, but they were not indebted to them for their instruction, which they professed to give as prophets rather than teachers. He believed they were teachers, and not prophets, but they were teachers essentially not of that which was true, but of that which was false in regard to the points under discussion.

This closed the discussion, after which the benediction was pronounced.

(*Continued on Page* 1062.)

FORTHCOMING WORKS.

A TRIP to MUSIC-LAND: a Fairy Tale, forming an Allegorical and Pictorial Exposition of the Elements of Music. By EMMA L. SHEDLOCK. Illustrated by Twenty Full-page Pictures of a highly amusing character, from designs by J. King James. Post 4to, cloth, 10s. 6d. [In November.

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THE QUARTERLY REVIEW, No. 278, is published This Day.

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IV. DRINK: THE VICE AND THE DISEASE.
V. ICELANDIC ILLUSTRATIONS OF ENGLISH.
VI. THE MAULES OF PANMURE.
VII. RUSSIAN PROVERBS.
VIII. CENSUS OF ENGLAND AND WALES.
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CONGREGATIONAL UNION of ENGLAND and WALES.

At the AUTUMNAL MEETING of the Congregational Union, held in London last week, the following RESOLUTIONS among others were unanimously adopted:—

"That the Assembly observes with satisfaction the increasing prevalence of the conviction that the law which allows none but ministers of the Established Church to conduct burial services in the parochial churchyards cannot longer be maintained. In view of such changes in the law, the Assembly feels it to be necessary to declare that no change will be adequate which is based on the assumption that the churchyards, instead of belonging to all the parishioners, are the exclusive property of the clergy, or the members of the Church of England, and should therefore be used only in accordance with their ecclesiastical views or their personal feelings. In particular it strongly protests against compulsory silence at interments as the only alternative to the present prescribed service, and regards with repugnance the provision of public burial-places for the sole use of Nonconformists as perpetuating existing sectarian differences."

"That the Assembly, having heard that the new regulations on fugitive slaves, lately issued by the Lords of the Admiralty, have been suspended by the Government, would express its profound regret that such orders were ever issued; and inasmuch as Lord Derby has stated that the obnoxious instructions were issued after high legal advice had been obtained, and have been suspended in deference to public feeling (that they may, therefore, be by-and-bye re-issued), the Assembly declares that the only course which will satisfy the English nation is that they should be absolutely withdrawn."

"That the Assembly regards the desire expressed by some distinguished Ministers of the Church of England to be at liberty to officiate in Nonconformist worship as a welcome sign of the abatement of the exclusive spirit which, as a rule, has hitherto been manifested by the clergy in regard to the work and worship of the Dissenting Churches; that it cordially reciprocates the fraternal feeling which has led those Ministers to protest against the legal restrictions under which they are placed, and to call for a new legislative enactment which shall leave them at liberty to carry out their desire; but it cannot regard any movement for this reform as likely to be successful in the face of the sacerdotal pretensions of one large portion of the clergy, and the assertion of State-Church privilege by another large portion; and it has ceased to hope that a right relation will be established between the several Christian communities in the land until all shall be stripped of distinctive State privileges, and left free to frame their own laws."

ALEXANDER HANNAY, Secretary.

Memorial Hall, 18th October, 1875.

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Prospectuses, with the terms and full particulars, will be forwarded on application to the Principal or Secretary.

SCHOOL BOARD ELECTION.

TO the RATEPAYERS of the BOROUGH of FINSBURY.

Ladies and Gentlemen,—

The lamented death of Mr. Tabrum having caused a vacancy in the Finsbury Division of the School Board, it has been decided that an Election shall take place on the 29th November next, and I beg to OFFER myself as a CANDIDATE for your suffrages.

I am anxious that it should be known, that in seeking to become a Member of the Board, I have no private or personal ends to serve. I have no ambition for office, and should certainly not encounter the labour and notoriety of a contested election, were it not that I feel that public interests would suffer by my refusing to do so. The deep interest I have always taken in education, and the knowledge I have acquired of the working of public elementary schools, are reasons that have induced me to take this step. I have the greater confidence, moreover, in doing so, as the suggestion originated not with myself, but from several independent minds, who judged me to be fitted for the work contemplated.

Two years ago, when I was asked by several influential friends to allow myself to be proposed as a candidate at the general election, I declined. The reason was chiefly found in the confused state of public opinion, and the bitterness of public feeling, in reference to what was called "the Religious Question." That discussion appeared to me then, and does still, to be unnecessary and unprofitable; lending a passing and exaggerated interest to what is a matter of detail, and of altogether minor importance. On the one hand the complete proscription of the Bible was clearly an injury to the religious feelings of many excellent persons; and on the other, the value ascribed to it as the sole indispensable instrument of moral education was contrary to reason, and to my experience as a teacher of some years' practice. Happily this condition of the public mind no longer exists; at all events, it is not so general; and other aspects of the scheme for National Education are now regarded with more or less of personal interest.

I hope to have the opportunity of setting my views more fully before you in a series of public speeches which I propose to deliver in the course of the next few weeks; in this brief address I need only state generally how I regard the duties of a member of the School Board. In a few words, I should say they consist in fidelity to the Act of Parliament which constituted the Board. The principles of that measure have to be applied with sagacity and firmness to the varied circumstances of London, to the needs of the poor, and with a due regard to the property of the middle and upper classes. The responsibility rests undoubtedly upon every member of the Board to economise, as far as possible, the money of the ratepayers, and to refuse his sanction to unnecessary or heedless expenditure; but loyalty to the nation demands that he should insist upon such an outlay as may be necessary to carry out fully, and as speedily as possible, the intention of the Act, which is to provide efficient means for the thorough education of every poor child in the kingdom. Similarly, I hold that the power of enforcing upon the children of the poor attendance at school is one that must be applied in the spirit of the Act, and as a means of exciting and increasing the sense of parental obligation, not of destroying or superseding it.

To the discharge of these and other such duties, if they are entrusted to me, I shall bring the results of much practical experience in the work of elementary teaching, and a firm belief in the power of a thorough and healthy education to elevate and refine those who receive it, and to remedy many of the evils which now affect society. The most conscientious attention shall be given to the details of the business of the Board, so as to secure, as far as I can, the complete accomplishment of the purpose for which the Act was framed.

MARK WILKS.

Holloway, N.

The COMMITTEE to promote the return of MARK WILKS sit daily at the Wellington Hall, Upper-street, Islington.

The ELECTION will take place on the 29th November next. Gentlemen willing to join Mr. Wilks' Committee will oblige by sending their Names and Addresses to

E. John Harry, Hon. Sec.

Committee Room, Wellington Hall,
Upper-street, Islington, N.

SCHOOL BOARD FOR LONDON.
FINSBURY DIVISION.

Mr. Wilks will address Meetings as follows:—

Oct. 21, Thursday.—At Holloway Hall, near the Nag's Head, Holloway-road.
Oct. 22, Friday.—At Offord-road Schools, Offord-road, Barnsbury.
Oct. 25, Monday.—Spa Fields Schools, Exmouth-street, Clerkenwell.
Chair to be taken at Eight o'clock.

The following is a FIRST LIST of the names of Gentlemen who have consented to form a GENERAL COMMITTEE for promoting the return of the Rev. MARK WILKS as a member of the London School Board:—

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TO CORRESPONDENTS.

ERRATA.—Owing to the haste with which it was printed, the letter which appeared in our number of Oct. 6, from Professor Barrett, on "The Phenomena of Spiritualism," contained several important errors. On page 1001, line 15 from beginning, the sentence beginning "This supposition was given," &c., is misplaced, and should have been printed after the extract. Line 9 from end, a full stop is put between "Spiritualism" and "I also believe"; it should be a comma. Line 3 from end, the words "derive most peace" should be "derive sweet peace." Also in the Supplement containing the reprint of the essay on Spiritualism, on page 1019, middle column, the two paragraphs relating to Dr. Marshall's and the Rev. H. Griffith's pamphlets should follow on after the foot-note in that column.

*** We have received several letters which the demands upon our space this week prevent us from printing.

The Nonconformist.

WEDNESDAY, OCTOBER 20, 1875.

SUMMARY.

THE Chinese difficulty, we are glad to observe, seems to be gradually vanishing. Mr. Wade, who is a diplomatist well skilled in the peculiarities of Chinese officialism, has obtained from the Pekin Government the guarantees which he considered necessary, and the Imperial *Gazette* has published an edict referring to Mr. Margary's murder, declaring the right of foreigners to travel in the interior, and requiring the officials to take cognisance of treaties. This is an immense concession, which could only have been wrung from the rulers of China by great pressure, or serious fear of consequences, and will materially alter for the better the relations of Europeans towards the natives of the Celestial Empire. The murder of Mr. Margary is a more complex question. However, Mr. Grosvenor, accompanied by Mr. Baker, is to proceed overland to Yunnan, the scene of the outrage, but whether the real authors of the crime will be brought to account is a doubtful matter. But apparently nothing remains to be settled which can now lead to a rupture between England and China.

The reception given to the Emperor William at Milan, by the King of Italy and his subjects, has been as enthusiastic as the imperial guest could desire. At the banquet given in his honour last evening, His Majesty is reported to have said:—"I am deeply moved by the reception I have met with on the part of your Majesty and in this beautiful country. I know that the sympathy existing between Germany and Italy, and the personal relations of friendship so happily subsisting between us, will continue to be a guarantee for the preservation of the peace of Europe." These are of course sentiments which it is customary to express on such occasions. But it is certain that for a long time to come, whatever her leanings towards France, Italy will be dependent upon Germany for a great deal of moral support to assist her in counteracting the ceaseless machinations of the Vatican.

Whatever grave difficulties remain in respect to German political problems, by far the most serious one is in Bavaria. In the Chamber of Deputies at Munich, where the Ultramontanes have a majority of three, a memorable scene occurred last week. Not only was a violent and disrespectful address to the King carried by the usual majority, demanding the dismissal of the Ministry, but a most offensive attack was made upon His Majesty, and with the tacit permission of the President; which induced the minority to leave the Chamber in a body. The Cabinet has resigned, but after the course taken by the Ultramontanes, who are condemned by the educated classes of the country, the King will probably prefer retaining his present advisers, giving them the option of another dissolution, to calling the Papal party to power. The struggle in Bavaria is of great interest, because it is through its fanatical adherents there that the Vatican hopes to deal a blow at the Bismarck policy, and retard the work of German unity.

The speech made by M. Thiers at Arcachon is of the nature of a manifesto on the eve of the re-assembling of the National Assembly. It is not to be forgotten that the veteran statesman has already distinctly declared his intention to retire from public life. His personal ambition is satiated. The supreme object of M. Thiers in his declining years is to see the Republic consolidated, and to induce the Conservatives, who would not accept it, though they are still in power, to heartily co-operate in that work, and show more cordiality towards their necessary allies, the Liberal party in the Chamber. Though he does not mention the Bonapartists, he evidently fears their audacious intrigues, for which M. Rouher's recent acts afford ample ground. M. Thiers wishes to see all functionaries dismissed who did not respect the Republican form of Government, and he said that this was important as a means of rendering the elections really representative. As to education, he advocated a virile and modern system. M. Thiers denied that the Republic would isolate France in Europe. "France," he said, "may count on the sympathies of Europe. She must found her hopes on a policy of non-intervention, which is the policy of the future." This is the language of a statesman whose views have been chastened by sad experience, and as M. Thiers is unquestionably the most popular public man in France, it is to be hoped his counsels will be laid to heart. Liberty, he says, pointing to England, is the germ of all reforms, though neither Marshal MacMahon nor M. Buffet would, we fear, readily accept that disagreeable truth.

The critical elections for Ohio have resulted in the signal defeat of the Inflationists by a majority of some 5,000, and the Republicans have also won the day in some other States. Though these contests are fatal to the "soft money" party, they are not decisive with regard to the Democrats, though their strength has been considerably weakened by such defeats. They will now, no doubt, drop this dangerous financial dogma, and construct a platform more in accordance with popular expectation. In fact, the Presidential campaign has hardly commenced; but the position of the Republicans in view of that contest has materially improved.

The domestic news of the week has not been important. Mr. Cross has been making a skilful defence of his acts during last session as Secretary of the Home Department, and Mr. Fawcett has been giving some wise counsel to the members of the Birmingham Institute on adult education. In Dublin there has been a gratifying meeting in connection with the Queen's University and Colleges, which, in spite of Romish antagonism, are decidedly recovering from recent depression, and have received the promise of further Government support from Sir Michael Hicks-Beach, the Irish Secretary for State.

THE EMPEROR OF GERMANY AT MILAN.

THE return visit of the Emperor William of Germany to Victor Emmanuel, the King of Italy, although obviously not planned with a view to approximate political changes in their relations one to another, or to other continental States, can hardly be regarded as altogether devoid of political significance. The absence of Prince Bismarck, although perhaps fully accounted for by the state of his health, may be accepted as sufficient proof that no important international combinations are contemplated. The policy of the German Empire and that of the Italian Peninsula happen to run in parallel lines. There is, undoubtedly, a difference between the two as to the curves, gradients, tunnels, and stations, best suited to the ground over which each must respectively make its way; but each is pursuing substantially the same object, each has chosen and is availing itself of means as nearly conformed as possible to the necessities of its position. If Italian statesmen aim to reach the end they have in view by methods somewhat more tortuous than those which commend themselves to the German Chancellor, the difference is rather to be accounted for by domestic limitation and obligations than by any variance of feeling and determination as to the main direction of the policy to be pursued. Both countries may be said to know what they want. Both want substantially the same result. Each, to some extent, can assist, or, at any rate, lend countenance to, the other. There is no territorial interest in dispute between them. Therefore, represented by their respective Sovereigns, they can meet in courtesy and shake hands. This is what they are now doing. The visit of the Emperor of Germany to the King of Italy at Milan symbolises (if we may use a much hackneyed word in recent times) an existing similarity of interests between the two States.

Perhaps, there is a little more than this. The Ultramontane element by which the natural and reasonable policy both of Germany and of Italy is disturbed, and to the movements of which both look with a somewhat anxious mind, is not the only cause of sympathy between the united Empire and the united Kingdom. In some respects they have passed through much the same experience. Not many years have elapsed since the territorial authority of the one as well as the other was so divided and distributed among petty princes, as greatly to weaken, almost to paralyse, their national strength. Under the Emperor William, Germany, and under Victor Emmanuel, Italy, have achieved that unity which had been often dreamed of by their subjects but which appeared to have been quite impracticable. It may be that both sovereigns, while widely differing in character, tastes, and pursuits from one another, were equally well fitted to advance the ends which have been recently achieved. Or, it may be that each was carried forward to the position he now occupies by the upheaving force of the national will. Be this as it may, the countries which owe allegiance to them have come to regard them in much the same spirit of loyalty. To have witnessed their meeting at Milan may well have awakened, therefore, the highest popular enthusiasm. We must refer our readers to other columns for a description of the pomp, the ceremonial, and, withal, the heartiness which distinguished the handshaking of the two monarchs on Monday last, and which has since guided and governed the intercourse between them! Neither the Germans nor Italians, we imagine, will be disposed to overrate the external incidents of the occasion. It is quite possible, however, that political expectation may be somewhat disappointed, although no well-founded expectation could have been raised on either side but such as might assure the maintenance of peace.

There was a time not long since when the return visit of the Emperor to Victor Emmanuel would have caused much perturbation in France. Both France and Germany have had a hand in rendering possible a United Kingdom of Italy, and Italy owes some gratitude to both. Her sympathies, probably, are more akin to French than to German interests, and it is not at all certain that if circumstances allowed her a free choice of an ally among Continental States, whether she would not prefer to associate herself with the French Republic. But she is not at liberty to consult her tastes in such matters. Necessity limits her range of selection. Perhaps, it is as well that it should be so, as well if not better for all three Powers. The effect of it is that Germany has nothing to fear from France, that France has little to hope for from attacking Germany, and that Italy can enjoy the quiet independence—and we hope improve it—of her own political life. It is believed by many that the Duc Decazes is not at all displeased to have his hand thus held by an international moral exigency which it would be madness to resist. There is a drag upon the wheel which, as the chariot of the State passes over dangerous roads, may be looked at with complacency by prudent and patriotic statesmen. The championship of the Papacy by "the eldest daughter of the Church" would be a somewhat difficult part for France, as she now is, to play. But difficult as it would be there is no small probability that she would have been hurried by clerical influence into the undertaking of it, but for the palpable danger to which she would have laid herself open from the other side of the Alps. As things are, there is no apparent likelihood of peace being disturbed. M. Thiers has been courageous and candid enough within the last few days to point out to his mercurial and restless fellow countrymen, that the foreign policy of the Republic must in future be non-intervention. Things are settling down into a state of equilibrium which will serve, we trust, for a long time yet to come, as a secure basis for the tranquillity of Europe. The meeting of the monarchs at Milan may be fairly accepted as a prophecy, if not a pledge, of a long-abiding peace. Some glimpse of this would probably be discerned, however dimly, by the Italian people, and hence the thorough welcome which the Emperor of Germany received at Milan.

A MODEL CITY.

MR. CROSS, in addressing the Conservative working men of Edinburgh, referred in appropriate terms to the Artisans' and Labourers' Dwellings Improvement Act. He remarked that "he was in great hopes that in the course of years—for it must take years before the work was completed—we should see the death-rate in our large cities infinitely reduced, and health, happiness, comfort, and the means of life given to the poorer classes of the community who could not, as things exist, secure these blessings for themselves." If all our municipalities would only act with the energy which has characterised the corporation of Birmingham—directed by the wise counsels of the mayor, Mr. Alderman Chamberlain—the country would not have to wait many years to see the fruit of the policy which it was Mr. Cross's good fortune

to embody in the legislation of last session. Although we are not ardent advocates of mere permissive legislation, yet we think it is desirable that as much as possible should be left to the public spirit of those local bodies which reflect the genius, as they have ever maintained the liberties, of the English nation. Birmingham has entirely justified the confidence of those who are in favour, not of Parliament doing everything for the people, but of the people being invested with legislative power to help themselves, and to work out in their own way a higher destiny than their predecessors were able to realise.

Last week, in bringing before our readers the outlines of Dr. Richardson's imaginary city of Hygeia, we spoke of it as belonging to a distant millenial epoch. We were not so sanguine as we might have been. The Birmingham Town Council has announced its intention to effect improvements which promise to transform the most noxious district of that great hive of industry into an attractive and healthy quarter. We are glad to state that no half measures are proposed. The projected reform is to be as extensive and as searching as the evil it is designed to remedy. It appears that in the heart of the town there is a group of narrow, filthy, ill-ventilated streets, extending over an area of forty acres. The houses are mere rookeries; they contain no back-doors or back-windows; high walls exclude the air and light, and every court is a *cul-de-sac;* while decency as well as comfort is rendered impossible by the perpetual violation of sanitary law. As we have intimated, the Corporation does not intend to provide a superficial or quack remedy for the intolerable evils which are thus engendered in the heart of the prosperous manufacturing city. Its plan is to destroy and then to rebuild the entire district—to get rid of these slums as effectually as if a conflagration had reduced them to ashes. At present the doomed district is inhabited by nearly nine thousand persons. Its mortality is double that of the more favoured parts of Birmingham; naturally diseases of the zymotic type are extremely prevalent; while the workhouse, the hospital, and the gaol, are all replenished from this centre of poverty, wretchedness, and crime. As the mayor pointed out in a speech full of good sense, the inevitable result of the abominable manner in which the unfortunate inhabitants are compelled to herd together, is their moral as well as physical deterioration, or as he happily expressed it, "it is no more the fault of these people that they are vicious and intemperate than that many of them are stunted, deformed, debilitated, and diseased."

What we particularly admire in the Birmingham scheme is its thoroughness. Many great public improvements have been effected in London during the last few years; but unhappily the working classes have not benefited by them. Thousands of unsightly dwellings have been pulled down, but the sites have been appropriated for Government offices, new law courts, palatial hotels, or gigantic railway stations. The poor have been sacrificed in order to promote the convenience of the wealthier classes or to augment the splendour of the capital. But not so in the great Midland town. There destruction will be let loose solely in order to provide more healthy and more comfortable homes for the existing population. A street twenty-two yards in width is to be built through the heart of the district. It is intended that houses shall be erected on the Peabody principle, whereby accommodation will be provided for eighteen thousand persons, or twice the present number of inhabitants. Moreover, there are to be capacious lodging-houses, where, for threepence halfpenny per night, a bed, together with the use of a day-room, a kitchen-range, &c., will be within the reach of even the waifs and strays of society. It would be a great mistake to suppose that this undertaking wears the least semblance of reckless or inconsiderate philanthropy. The total outlay will be a little more than half-a-million sterling. For this the corporation is secured the ultimate freehold of forty acres of land and a prospective increase of 6,000*l.* a-year in the rateable value of the property. The Mayor, in short, estimates that the permanent cost will be only 12,000*l.* per annum; and it appears that in fifty years both principal and interest will be extinguished. What influence such an improvement is likely to exert upon the general health of the community may be more easily imagined than described when we state that in Birmingham it is estimated that three thousand preventible deaths take place every year, and that six times that number of persons suffer from diseases which science has rendered it possible to extirpate. Mr. Chamberlain states that from the latter sources alone, the town suffers a loss of at least 54,000*l.* per annum, which we think is far too moderate an estimate, so that on the lowest grounds of economy, the beneficent enterprise which is destined to make his mayoralty memorable, is entitled to public support.

The energy of the social reformers of Birmingham will not allow them to remain satisfied even with a scheme of this magnitude. While the metropolis is still plunged in interminable discussions on the subject of gas and water, they have quietly solved these vexed problems by buying out the local gas and water companies, and arranging to provide both of these necessaries for and on behalf of the ratepayers. By economical management they expect to save 22,000*l.* per annum under the first head, and to reduce the price of gas to threepence per thousand feet. It is only reasonable to suppose that the householders will derive equal benefit from the transference of the water supply to municipal control. A continuous abundant flow of wholesome water is essential to the health of a community. Without it, not only every sewer, but every tank may become a source of infection, while pure drinking water is absolutely necessary to secure moderation in the use of strong drink. This portion of the Birmingham experiment will therefore be watched with interest by the entire country.

THE CONGREGATIONAL UNION MEETINGS.

(Continued from Page 1059.)

THE CONVERSAZIONE.

On Thursday evening there was a conversazione in the Memorial Hall, which was tastefully decorated with flags and flowers. From five o'clock onwards the company streamed into the building, and comprised all the leading delegates and members of the Union, and a great number of ladies. Tea was served in the several rooms on the basement to successive relays of guests, who, after partaking of refreshment, circulated and conversed or inspected the numerous objects of interest displayed in the library and board-room. At one table books of photographs were turned over leaf by leaf, or the autographs and other relics of the great and good in past ages were gazed at by intelligent and loving eyes. Sir Charles Reed had forwarded a great number of objects from his own collection, which were exhibited in a large glass case. The short lecture which he was announced to deliver on the occasion, was necessarily withdrawn from the programme owing to the unexpected death of his daughter. His subject was to have been the "Antiquities of the Old Fleet Prison." In the glass containing the Reed collection were, besides a fragment from one of the windows of John Milton's house in the Barbican, autographs of Luther, Rowland Hill, John and Charles Wesley, John Williams, the missionary martyr, Morrison and Milne, the apostles of China, William Jay, Robert Hall, Jonathan Edwards, Count and Countess Zinzendorf, Cowper and Longfellow, &c. Here, too, were the veritable signatures of the Solemn League and Covenant. From New College, London, came Dr. Doddridge's study table; the preaching chair of the Rev. Richard Chantrey, ejected from Wreford, Staffordshire, and ancestor of Chantrey the sculptor; Dr. Watts' Psalms, the copy presented by the author to Lady Abney; MS. sermons by Owen, taken down and translated by Sir John Hartopp; the ordination certificate of Dr. Doddridge; rules for the conduct of the College at Northampton, drawn up by Dr. Doddridge, and signed by him and his students; notes of Philip Henry's Exposition, taken down by Matthew Henry in his fourteenth year; Philip Henry's common-place book; Dr. John Eames's lectures; notes on Scripture, by Dr. Henry Miles; and Latin lectures on theology, by Dr. John Jennings, taken down by Doddridge. In the library there was a performance of instrumental music, and in the large hall there was a concert of sacred music, led by the choir of Union Chapel, Islington. Between the two parts of the concert addresses were delivered by the Rev. Dr. Aveling (the chairman elect), the Rev. J. C. Harrison, and others, and at the close, the Rev. W. Cuthbertson, of Bishop's Stortford, proposed the following resolution:—

That this assembly heartily thanks those friends connected with the Congregational churches of London who have received members of the Union into their homes during the present week for the ample and generous hospitality with which their guests have been welcomed, and herewith gratefully acknowledges the service rendered by the committee of the Congregational Union of London, and especially by its treasurer, Mr. A. Spicer, and the secretary, the Rev. John Nunn, in the arduous labours involved in making arrangements for the meetings.

The speaker having enlarged upon the resolution and their indebtedness to the London Congregational Union, the Rev. J. Holden Byles, of Leeds, seconded the resolution, and said he was glad that the next Union meeting would be held in Yorkshire, and promised them a Yorkshire welcome. Mr. Albert Spicer returned thanks on behalf of the hosts and the London Congregational Union. He was glad to see the sturdy Nonconformists of the country, for in London they were apt to forget their Nonconformist principles, not having so much to contend against as had their country brethren. The Rev. John Nunn moved a vote of thanks to Sir Charles Reed, Mr. Benjamin Scott, Dr. Stoughton, Dr. Kennedy, and others for the loan of MSS. and curiosities exhibited that evening. Dr. Mullens seconded the resolution, which was carried. The Rev. A. Hannay moved a vote of thanks to the choir of Union Chapel for the services which they had so readily given, and he hoped their friends would in return be moved to do something for the improvement of psalmody in their churches. Mr. Thomas Scrutton seconded the resolution, which was adopted with acclamation. Several other pieces were then sung by the choir, and the proceedings were closed with the benediction, pronounced by Dr. Allon.

PUBLIC MEETING FOR YOUNG MEN.

A well-attended meeting, to which young men were specially invited, was held on Friday at half-past seven in the City Temple, which was tolerably well filled. There were some few persons of the other sex present.

Mr. S. Morley, M.P., who had been announced to preside, was unable to do so, and the meeting dispensed with a chairman, though the Rev. A. Thomson and other gentlemen were on the platform, and the speakers who had been advertised to address the meeting proceeded to their task after the preliminary hymn and a prayer offered by the Rev. G. S. Barrett, of Norwich.

The Rev. R. Vaughan Pryce, LL.B. (of Worcester), said he had been asked to urge "the claims of Christ on young men." It was eminently natural that the Congregational Union should take young men into account in the proceedings, and express hearty sympathy with them in their arduous life, and the trials and temptations to which they were often exposed. The interest they felt in young men was natural, because youth was a time of "becoming," like the natural spring-time, which was fast "becoming" summer and then autumn. The young men before him were not now what they were going to be, but were becoming that which they would abide. They were gradually unfolding powers of a moral and spiritual nature, which would fit them for the work they would have to fulfil for good or for evil. They would grow up and bear fruit according to the seed which they were now sowing. Youth had peculiar temptations; he did not mean that they were worse than older men; but they were passing through a period the characteristic of which was temptation, because they were moved, not by habit but by influence. They were now forming the habits by which their life would be influenced by-and-by, and the results of fixed habits were far more mischievous than the occasional depravities of youth. But if their life was one of temptation it was not safe for them to make it one of sin, because every act of youth was tending to form the habits which would be a fetter of the future. Let them glance at the temptations. Coming into London, perhaps from the country, they would feel a certain amount of freedom, and would come into all kinds of temptations of sin and sensual pleasure, where they might think it safe to follow the evil promptings of nature which they ought to suppress. Then they were apt to form imperfect conceptions of life. Some young men formed the conception that they were sent into this world to please themselves, but if so their higher moral and spiritual nature began to die. They were not sent into this world to please themselves, but for active service on behalf of God and man. They might say youth was the time to enjoy themselves, but if they cherished that idea, and did not repress it, they would fail to fulfil the duties devolving upon them now, and, by an inevitable law, they would be unfitted for the duties of after-life. Coming to London or any other great city there was found an atmosphere of thought and feeling most pernicious to a higher life. They were surrounded by men whose thoughts about Divine truth were very dissimilar from those implanted at home, and young men were apt to think that by throwing off restraints they were getting a larger liberty. Now it was one of the most precious of lessons, that we were sent into this world not to be ministered unto, but to minister. As babies they were despots in the household, but as they grew up restraints were gradually imposed, and at length they came to form a proper conception of their life and their part in the great work of the world. School apprenticeship, married life, were for many additional restraints upon liberty; so that the great lesson they learned from first to last was that they were not to be ministered unto, but to minister. The time of youth was, therefore, of supreme importance. Now what were these claims of Christ? It was infinitely important that they should all possess a spiritual life. That was what he meant by the claims of Christ. An employer demanded obedience; the Queen claimed allegiance; their parents expected affection and veneration; but Christ claimed them all—obedience, allegiance, affection and veneration, for he He was the wisest of all masters, the most lawful of all sovereigns, and the tenderest of parents. In a word, the claim of Christ was this, that they should throw out their whole nature to Him, and receive Him into their spirit that He might enlighten and purify and warm it. The greatest darkness prevailed sometimes in the intellect and the conscience, like the upper storeys to let in a building occupied on the ground floor only. Let them open these upper storeys wide for Christ to pour in light and love and warmth. If their thoughts, feelings, passions, powers, and sympathies, were to be held in the line of harmonious development, it could

only be by following the strong and mighty attractive central force which they called the presence of Jesus Christ in their hearts. In conclusion, he would remind the young men of the present day that they would in time fill the positions of the older men of to-day when the latter had passed away, and they would be the trainers of those who were to come after. They would mould the character and influence of the next generation; and therefore it was the duty of ministers to press the claims of Christ. They might think their lives now mean and unworthy; but the claims of Christ, when admitted, would ennoble their lives, and their existence would be bright with all the glories of the Son of Righteousness Himself. (Applause.)

The Rev. George S. Reaney (of Warrington) remarked that in addressing young men he felt himself young again, and that all around was young, even the City Temple, the policy that governed the nation—(laughter)—and the philosophy that agitated the minds of great thinkers; but, thank God, their faith was old, yet new. The age was young, and in this country, and in Lancashire particularly, they had many of the characteristics of youthfulness. For instance, people wanted more liberty in social customs, in political rights, and in spiritual things. Now what should he say to this claim for more spiritual liberty? If they made a fight for it he would be with them, for it was only as they had liberty that they could have God. But what was that liberty? It was a condition of life most favourable to what? To the highest service of God and Jesus Christ; and having that liberty he put it forth as a claim upon young men on the part of the Congregational Union, that they should serve Christ with their mind, with their heart, and with their strength. What then? They ought to have a life which such true liberty would bring. They ought to be able to say—"We look for a lighter, brighter, deeper, more Christianlike life because we are free." They would see that liberty must bring life, for slavery was death. But then the liberty should be liberty "all round," not only liberty in religion but freedom from the entanglement of society and fashion, and from customs of business, which, though successful, were not always honest. Young men were free in London as in no other city. What for? It should be that they might love to live with their Master. He never walked in London except with a feeling of sadness at the reckless, wild, and uncontrollable life of this city. There seemed to be a Christ walking about the streets with bleeding feet seeking whom He might save. Did the young men follow His example; follow Him in their prayers? were they found with their Master in the courts, alleys, and the busy streets? What were the young men doing for Christ? what service were they giving Him? Did their liberty show itself in that sort of life? In conclusion, the speaker asked for the prayers of his hearers that he might go back to his own work more strengthened for its performance. (Cheers).

Mr. R. W. Dale, M.A. (Birmingham) said that no subject had been specially allotted to him, but one naturally suggested itself. The young men before him naturally differed in original force of character, in the measure of their intellectual culture, in their social position, and in their chances of accumulating wealth; but in one thing young men were all alike—they had the years of their manhood before them; their life was yet unspent, and the supreme question was, how they intended to dispose of it? This was an urgent question; and, if they did not settle it deliberately, it would soon settle itself. It was a glorious thing to be conscious of the force and heat of youth; but they were fast moulding themselves into a permanent form. He would assume that his audience believed in the Living God, and that He had revealed Himself to us in the Lord Jesus Christ. That was a great faith, and he presumed they believed in Him, not as a mere hypothesis to account for the universe, or a symbol for the natural force which controlled material phenomena. If he was right in assuming that they believed in the Living God, that would settle a great many questions; but if they were doubtful about it, nothing of very great importance could be determined, for the whole of their lives would depend on whether or not they believed in the Living God. If there was a Living God, then He must be the supreme authority over their whole nature, and the years of this mortal life must, from first to last, be subjected to His control and to the authority that conscience claimed as belonging to Him. If there was a Living God, then their great duty in life must be to see to it that His will was done on earth as it is in Heaven. Now, if they had this faith in God, and in His claims upon us, he must ask them to frankly avow it at all times, in all companies, and under all circumstances. They never hesitated to take part with honesty against knavery; with truth against falsehood; with virtue against vice; with right against wrong; but it was one of the evil elements of the time, in relation to this great controversy—whether there be a Living God and whether His will ought not to be done on earth as it is in Heaven—that many persons who cherished the faith in their hearts hesitated frankly to take sides. Now this was a cowardly thing—(Hear, hear)—for they could not be true men unless, on a question like that, they made it clear, always and everywhere, on which side they stood. There were many things of which it became a young man to speak modestly; but on a question of this sort, on which a young man had made up his mind, there should be no hesitation in his tone, but he should frankly take sides with those who were doing their best to get the will of God done on earth as it is in heaven. One of the most conscientious opponents of the Christian faith, speaking of the present contest between belief and unbelief, made use of these remarkable words:—"The battle is demoralised by cowards of heart and understanding. Each controversial man, it seems, is eager to have it thought that he wears the colours of the other side; the theologian would fain be taken for Rationalist; the free-thinker for a person who has his own orthodoxies, if you only knew him; a philosophic candour and intelligence are supposed to have hid their final climax in the doctrine that everything is both true and false at the same time." That was a true description of the temper of a large number of persons, especially of persons who accepted the prerogatives of culture. Any culture which led men to take that position in relation to the controversy was unworthy of the name. Men had lost their manhood as well as their faith, if on such controversies they did not take sides. And he would rather have the old Voltairian fierceness than this miserable indifference. Let us know on which side we stand, and under what banners we are ranged. But it was not enough to take up their position and let it be understood that they intended to try and get the will of God done on earth as it was in heaven. Perhaps they thought the next step was to take up Christian work of the kind that Mr. Reaney had referred to. Well, he was not sure that that was the next step. Christian work of that kind was an honourable and glorious thing; but they must remember that that Christian work was an attempt to persuade other people to do the will of God on earth as it is done in heaven. Now the first thing they had to care for was that they themselves were doing His will on earth as it was done in heaven. They heard a great deal about the supreme claims of the Lord Jesus Christ on our lives, on our strength, and on our services; and they could not hear too much; for this was a time of great religious intensity in certain parts of the country. He was anxious that those whose hearts had been stirred by this religious enthusiasm should see to it that the new impulses which had come to them were not wasted. He could imagine many a man getting out of heart because he was conscious of the unreality of very much of the religious language he was asked to employ, when that language was contrasted with the actual life he was living, and the actual life that vast numbers of Christian men were living. Young men could not see how the supreme claim of God upon them was to be translated into their own character and history. If they held to the language and did not make that language a reality, frightful perils were before them, and they would become hypocrites if they clung to it to the last. Probably, however, after a little time they would surrender those lofty hopes they once cherished, and would come to the conclusion after all that a religious life must be a common-place and unheroic thing. Now he wished to protest against the impression that perhaps might be creeping over some of their hearts that, in the actual wear-and-tear of life, the early romance of religious feeling must vanish, and that there could be nothing in the kind of service we should render to God that should fulfil the early imaginations of our youthful enthusiasm. He believed that the young men before him could make their lives a truer and completer sacrifice to God than their highest hopes ever anticipated. How were they to do it? There might be some amongst the audience who had not chosen a profession. Now in the choice of a profession their first consideration, at any rate, should be to get the will of God done on earth as it is in heaven. They would say to themselves: "God means me to work for a living, and I will work hard." Now in what direction that would best serve God could they do this? Some might not have many careers before them, but if they were true to Christ they would choose a career in which they thought they would do most with faculties and resources towards getting the will of God done on earth as it is in heaven. The speaker then instanced the choice of occupations, such as that of a builder, a doctor, an artist, a clerk, and enforced the principle that in each of them, as well as in others, it was possible to work faithfully, as if "Christ were the head of the firm," and they were doing the work for Him; and he pointed out that in all the various occupations of life, if performed faithfully and honestly, they would be helping to make God's will be done on earth even as it is done in heaven. He then went on to say his idea of Christian work was this, that a man should conduct his business on the hypothesis that he had a Master in heaven, and that he was only the manager under him. (Hear, hear.) This would solve a great many difficulties, especially when the retail tradesmen drew up their advertisements. (Laughter.) If they were managing the business for Christ, these advertisements would change a little in colour. (Hear, hear.) The wholesale manufacturers would take more care in sending in tenders; in fact, there would be an amazing revolution in the whole of our social and commercial life. But when business was over, what then? Was he going to tell them to spend all their other time in religious work? Not at all. Some time must be spent in sustaining physical strength. It was God's will they should be healthful and strong, physically and intellectually. God gave these forces, and did not like to see them lie waste. It was a great thing, in the occupations of life, to get God's will done on earth as it is in heaven; it would be a greater thing to try to get it done as the head of a family; it was a still greater thing when it was done by nations in their political life. If any man had committed himself to the principle of getting God's will done on earth as it is in Heaven, he would flagrantly neglect his duty unless he fulfilled his political obligations. Some good people said they ought not to touch politics, and argued that the world had been given up to the Wicked One. But who, he asked, gave it up? God made the world, and it belonged to Him. Show him (Mr. Dale) the deed of gift! He read in the Book—"The earth is the Lord's and the fulness thereof," and when Christ was on earth He said, "The Prince of this world is cast out," and immediately before He ascended into Heaven He told His disciples that "all power was given to Him on earth as well as in Heaven," and he (Mr. Dale) had never heard that Christ had sent messengers to earth to say He had surrendered the power that God conferred upon Him, and that the world was no longer His own. He (Mr. Dale) was amazed at the inconsistency of the people who said that Christian men should not touch politics because they were unspiritual, and should not read Parliamentary debates because they were so worldly. Yet these same people were as greedy as other people in reading the money article in the *Times*. But the business done at Westminster was not a bit more secular than the business done in Cheapside and Holborn and Cannon-street. His own deep and serious conviction was this, that it was their clear and positive duty as Christian men to use the political power which God had granted them in order to get His will done on earth, even as it is done in Heaven. He believed that Christian young men should prepare to take part, if they had the chance, in municipal government and in the maintenance of those political organisations on which the faith of political principles depended. Two years ago a friend in Birmingham, who for many years had a large Bible-class, stood for the Town Council, and was elected; and ten days ago that same friend carried an elaborate scheme in the Town Council for sweeping a wretched and unhealthy district away at a cost of four millions and a half of money. (Hear, hear.) In doing so he believed his friend was trying to get the will of God done on earth as it is done in Heaven—(hear, hear)—quite as much as when he was teaching his Bible class on Sunday mornings. In attending a meeting to denounce the Admiralty order in regard to fugitive slaves, he believed that he (Mr. Dale) was doing the will of God just as much as when he preached on Sunday mornings to his people. He had an intense and passionate love for his country; he thanked God for its great traditions; he believed in the strength and wealth of our national character; he had faith in the vastness of the influence we may exert, if we are true to ourselves, on the future destinies of the human race. Just now the outlook was somewhat dark, owing to many causes; that generous interest in public affairs, which is essential to the true life and vigour of a free people, seemed of late years to have greatly diminished; and England would be lost unless that interest was reawakened. The regeneration of our political life must come from the young men, and he again asked his audience to prepare themselves for political life, in order that the will of God may be done on earth as it is in heaven. There was no chance for a long while to come of political questions being raised which would be worth while to fight for. There was a certain grandeur in political life when England defied and fought the power of Spain; when the Puritan fathers rose against the Crown in order to defend the faith and the freedom of the country; and when, at the beginning of this century, England stood in magnificent isolation in order to save Europe from the woes of a great military despotism. (Applause.) There was something of interest, too, in politics during the Reform Bill struggle, the agitation for the repeal of the Corn Laws, and the disestablishment of the Irish Church. (Hear, hear.) But there was no need to despair of the time in which the young men of the present day would be called upon for action. In ten or fifteen years hence they would be electors of the country; and he asked them earnestly to see to it, that the great resources of this great nation were used henceforth, as they had often been used in times gone by, on the side of righteousness and truth. If this was their great concern, they would be quite certain to give much time to purely religious work. It was remarkable how little was said in a direct way, in the New Testament, about the obligation resting on the Church to evangelise the world. That silence was more eloquent than any speech. There were some things we never asked those we loved to do for us; but we relied on their love to suggest it. Christ Himself is our law, and the supreme passion of His heart was to seek and save that which was lost. The law which was written on His heart must also be written on ours too, if we have been made, by the power of the Spirit, partakers of the Divine nature. In concluding an address, which was listened to with marked interest, Mr. Dale reminded his hearers that they would all hope when life was over that they should enter into the joy of Christ; but to attain this they must follow in Christ's footsteps, clothe the naked, feed the hungry, and rescue their fellow men from sin; and so they would be helping to do the will of God on earth, even as it is done in heaven. (Loud applause.)

The benediction closed the proceedings.

Literature.

MR. SAMUEL READ'S SKETCHES.*

Mr. Read's sketches are not only delightful in themselves, but will revive pleasant recollections of happy journeyings in the minds of not a few. They recall varied places and varied interests, and it strikes us that the desultory and incidental character of the sketches may largely add to their attractiveness. It has become too much the habit now-a-days for persons who can devote a little time to travel and have the most ordinary skill with pencil or pen, to *do* the journey in a double sense by inditing an exhaustive account of what was seen and done, and furbishing it with commonplace drawings of the most notable, as well as the most ordinary scenes and objects. The notion of writing a *book* of travel seems to spoil many a pleasant trip, both before and after it has been undertaken. In reading the literary outcome of many such enterprises, we are now depressed by the incessant effort to be witty—the thin humour degenerating ever and anon into the most vacant cockneyisms, and again repelled by the determination to be learned and thorough, and to miss nothing. Even in that delightful book "Through Normandy," by Mrs. Macquoid, how often do we feel how much she would have gained by deleting the notes of what was distinctly special and exceptional and never likely to occur to any one else. Mr. Read does not leave any opening for criticism of this sort. He is, as the artist should be, studiously selective, taking up only that which is typical, suggestive, and never allowing his sketching to become a labour. So he passes on his way, carrying the best sort of souvenirs of his journey with him—which he now presents to us in such an elegant and substantial form as cannot fail to make many his debtors for the revival of memories that can only be pleasant. And he is quite right in claiming for his work a deeper unity than could probably have been found by any effort at complete pictorial representation of the objects of interest in any one country or locality:—

"The subjects of these casual pencillings (he writes in his preface), now that they are collected together, seem to have a certain unity of interest and character. In so many old cities, old castles, abbeys, and churches of this and of foreign lands, which the writer has examined, the architecture and the situation bear tokens of past social and national history. The Roman foundations, and the local traces of that regular civilisation which they implanted in Britain—the Saxon or early English institutions of shires and burghs, with their monkish communities and the shrines of their saints—the Norman feudal strongholds of the Conquest, guarding a border road or the passage of a river—the majestic cathedrals, which in most instances arose from early monastic establishments—the vast and stately piles of castellated buildings raised by the powerful nobles of the Plantagenet reigns—the town halls, the City gates, the mansions of trading or manufacturing guilds, which showed the growing importance of the trading community—and the edifices of the Tudor period, more distinctly suggestive of regal authority and official uniformity—these features of Old England down to the close of the sixteenth century, are here passed in review. It needs but an ordinary general acquaintance with the annals of our country to appreciate their interest. . . . The same remark will apply to Scotland; and these associations with some part, at least, of English history attach themselves likewise to Normandy and to Picardy, the battle-fields of Edward III. and Henry V. By the plays of Shakespeare and the romances of Sir Walter Scott, apart from graver historical studies, the light of instructed imagination is shed upon the scenes delineated in this sketch-book. The artist should be well rewarded for his pains, if any of the objects he has drawn should help the readers of Scott and Shakespeare to the more vivid realisation and enjoyment of their noble conceptions. In the same spirit he hopes that the sketches of old Flemish, German, and Spanish towns may prove acceptable to those who cherish an intelligent curiosity about the state of Europe in the middle ages. Such a place as Nuremberg, for example (not to speak of Albert Durer), contains a world of the liveliest memorials of bygone social life, as well as the most exquisite works of art in its churches of St. Sebald and St. Lawrence. The Hanse towns present, as at Lubeck, surprising monuments of commercial wealth and civic power, in despite of turbulent and rapacious neighbours; and there is yet about Toledo a lingering sheen of that ancient Spanish chivalry which Cervantes never meant to smite away."

And so, from point after point of this beautiful book, the student may strike out, if he chooses, into the most interesting lines of inquiry into comparative social conditions, progress, relations of classes, worship, art, war, chivalry, and so on, only to return again for refreshment and pleasure before making a fresh start. But the book may well be prized apart from this, its more serious side. It is executed with much taste, freshness, and skill, and is so luxuriously printed that it may well hold its place amongst the delicious drawing-room books of the season. There is nothing meretricious here. The drawings are capital instances in many cases of the rich effect that can be gained by simple line, as witness some of the sketches of old houses at Lincoln, of Anthony near Saltash, Cornwall; and, above all, of "The Old Bridge, Nuremberg." Mr. Read can, at the same time, get rare colour by the use of deep shadow, as in the "Bishop's Bridge, Norwich," "On the Canal, Abbeville," and "In the Judengasse, Frankfort." Indeed, all the continental sketches are marked by peculiarly-mingled strength and refinement; but the views in Ghent are simply gems of woodcutting. The "Marketplace in Valencia" is very fine, and the "Tagus and Convent of San Juan, "Toledo," indicates a fresh and true feeling for landscape. We may, perhaps, be allowed to add that Mr. Read has certainly lost none of his enthusiasm in Scotland, for we confess we have hardly seen anything finer than some of his sketches in Edinburgh and Linlithgow—places with which we are abundantly familiar. We do not think that the season is likely to yield a more artistic, suggestive and beautiful gift book than this; or one which, without sacrificing its claim in this regard, shall carry more definite supply of thought and instruction to those who may seek for such in this shape.

* *Leaves from a Sketch Book: Pencillings of Travel at Home and Abroad.* By Samuel Read. (Sampson Low, Marston, and Co.)

MODERN ENGLISH LAW.*

This little volume is well calculated to supply a want that has long been felt. A handbook of law, which shall neither be so exhaustive as to defeat the purposes of ordinary reference, nor so technical as to defy the ordinary lay intelligence, is now before us. And, notwithstanding that the style is of the simplest, the author has managed not only to convey useful information on special points, but to take broad views as to law, reform past and future. Strictly speaking, the book is in one respect a record of Bentham's efforts and influence, and an indication of the gaps which yet remain towards the completion of the work which he began. Sir K. Wilson takes as his motto the following utterance of Sir Henry Sumner Maine:—"I "do not know a single law reform effected "since Bentham's day which cannot be traced "to his influence." While, therefore, we find under each term—such as "contract," "partnership," "public wrongs," "private "wrongs," "constitution of the courts," &c.,—a pretty full explanation, there is really "run "into" the book, so to say, a complete theory of reform. Whether or not there must always be agreement with Sir Robert in this, there can be no doubt that he has produced an able and a valuable work. And his book directly suggests this consideration, that never perhaps was there an instance of a man's great practical influence being, at all events in mind of the mass, more conspicuously detracted from and depreciated because of theories that lay quite apart from it, than was Bentham's. We all know him as the utilitarian; who, save students, ever think of him as the benignant social reformer, intent on humanising the penal code, in meliorating prison discipline, so as to make it reformatory, and on rendering society more and more a conscience as against individual offenders? He was the first systematically to project the great scheme of a penitentiary. His Panopticon was the original of Millbank Prison, so that some may be surprised to find here that the real beginnings of practical prison reform are traced back to him. Indeed, two things have much struck us in the perusal of this book—how many great subjects Bentham's name must remain identified with, and how impossible it is to dissociate law in its higher aspect from all great social questions. This is a point we cannot follow up; but just as strikes may closely bear on pauperism, and pauperism bear on crime, so capital and labour in their relations may at any point touch closely on, say, the subject of prisons. We can only afford to quote a few words from the general remarks following the paragraph on prisons:—

"With the result of all these various experiments few persons profess to be satisfied. The problem is still earnestly debated, and in 1872 a congress met in London to compare the views and experiments of philanthropists of all nations. To suggest anything fresh on the subject would be quite beyond our province; but it is not so, to remark, that in England at least no trial has yet been given to the most essential parts of Bentham's system, viz. (1) work stimulated both by punishment and reward up to the point at which it would really pay the cost of the establishment, the expenses of prosecution, and perhaps also compensation to the persons injured by the crime; (2), the admission of visitors, in order at once to stimulate improvement, to check abuses, and to increase the deterrent effect of the punishment."

There is much in the tone of the book—truly humane and elevated—on these and similar subjects. This, we confess, has led us to like it, and when we find that its information is accurate and skilfully compressed, and its style strikingly clear and graceful, we think ourselves fully justified in warmly commending it.

* *History of Modern English Law.* By Sir Roland Knyvet Wilson, Bart., M.A., Barrister-at-Law; late Fellow of King's College, Cambridge. (Rivingtons.)

MR. VAN LAUN'S MOLIERE.*

Mr. Van Laun's second volume amply maintains the position which his first secured him. And this is saying much. For Molière, as he freed himself from the conventionalisms of the day, and advanced into a world more and more pre-eminently his own, became at once simpler and more subtle, as great masters are wont to do. His later verse is freer, if that were possible, yet it is more penetrated by secondary meaning, by illusion, by hint, innuendo, and all the covert sparkle and polished banter which was characteristic of the society-talk of the period. The style in which Mr. Van Laun has performed his task in the present volume gives good promise for success in the still more trying effort which awaits him—the rendering of such masterpieces as "Les Femmes Savantes," "Tartuffe," and "Le Misanthrope," in which the humour and grace and dramatic nicety of Molière may be said to culminate. In this second volume we have the "School for "Husbands," the "Bores," the "School for "Wives," the "'School for Wives' Criticised," the "Impromptu of Versailles," and the "Forced Marriage." We observe, with pleasure, that Mr. Van Laun gets more delicacy and compressed ease as he goes on—managing really to convey in his idiomatic and spirited prose no little of the force and grace of that inimitable rhymic couplet of Molière, which is the original form of the first three plays given in this volume, the other three being in prose in the original. If we were compelled to illustrate by special passages, we should say that we could scarcely imagine anything at once more correct, and yet more fully conveying the flavour of the original, than the opening of the "School for Wives." Not a point is lost; in spite of the wide difference between the two languages we may say that Mr. Van Laun has here specifically realised his own promise: "not "to be satisfied with a mere verbal translation, "but to preserve and convey the genuine spirit, "as far as is consistent with the difference of "the two languages." Even a Frenchman might read this translation with pleasure, and feel, when he came to the very valuable introductions and notes, that French commentators had been outdone, for almost all later dramatic literature seems to have been traversed to illustrate the vast indebtedness of later comedy writers to Molière. Mr. Van Laun has done no little service by these notes, which throw light not only on Molière, but on the development of much in more recent dramatic literature. As another instance of successful translation, we would fain cite the following from the first scene of the "School for Wives":—

"Ariste: We should always agree with the majority, and never cause ourselves to be stared at. Extremes shock; and a wise man should do with his clothes as with his speech: avoid too much affectation, and without being in too great a hurry, follow whatever change custom introduces. I do not think that we should act like those people who always exaggerate the fashion, and who are annoyed that another should go farther than themselves in the extremes they affect; but I maintain that it is wrong, for whatever reasons, obstinately to eschew what everyone observes; that it would be better to be counted among the fools than to be the only wise person in opposition to all.

"Sganarelle: That smacks of the old man who, in order to impose upon the world, covers his grey hair with a black wig.

"Ariste: It is strange that you should be so careful always to fling my age in my face, and that I should continually find you blaming my dress as well as my cheerfulness. One would imagine that old age ought to think of nothing but death, since it is condemned to give up all enjoyment; and that it is not attended by enough ugliness of its own, but must needs be slovenly and crabbed."

"Sgan: However that may be, I am resolved to stick to my way of dress. In spite of the fashion, I like my cap so that my head may be comfortably sheltered beneath it; a good, long doublet buttoned close, as it should be, which may keep the stomach warm, and promote a healthy digestion; a pair of breeches made exactly to fit my thighs; shoes, like those of our wise ancestors, in which my feet may not be tortured; and he who does not like the look of me may shut his eyes."

Now there is only one clause in this with which we think fault might be found—

"N'y rien trop affecter, et sans empressment, suivre ce que l'usage fait de changement,"

might surely be better rendered thus than it is by Mr. Van Laun—

"Be in nothing affected, and, without fuss, follow any change that usage makes common."

But occasional slight lapses are but as spots on ermine. Mr. Van Laun has benefited

* *The Dramatic Works of Molière.* Rendered into English by Henri Van Laun. Vol. II. (Edinburgh; William Paterson.)

English literature by setting up so high a standard of translation. And we should not omit to mention how much M. Lalauze's finished etchings add to the worth of a book towards the beauty of which paper-maker, printer, and bookbinder have each done their utmost.

THE *CHURCH QUARTERLY REVIEW.*

We have received the first number of the *Church Quarterly Review*, the ecclesiastical sympathies of which are very frankly stated in an article on the Public Worship Act. We there read, "Our own "stand-point is that of progressive English High "Churchmen of Tractarian Extraction, who will "neither admit that the modern Ritualists can show "any right to dictate to their more prudent and "more Anglican and national brother High Church-"men, nor that those High Churchmen are justified "in abandoning the Ritualists, because of some "waywardness, to the ravages of the Puritan wolf." We have read this and the other articles in this new review with interest, but with difficulty. They are, for the most part, scholarly, but heavy and dry, while that on the Public Worship Act is lumbering as well. Naturally Mr. Gladstone's article on "Italy and the Church" will be scanned with curiosity. It has nothing new or remarkable in it. It is a sort of side chapter of the Catholic controversy, and chiefly interesting as an exhibition of Mr. Gladstone's present opinion concerning the political and ecclesiastical situation in Europe. The right hon. gentleman seems to anticipate an alliance of the Ultramontane minority all over the world with France for another contest with Germany, and at the same time for the restoration of the Temporal Power of the Pope. Italy he considers to be already indifferent to the Papacy. The writer justifies the secularisation of ecclesiastical property by the Italian State, and praises its "admirable toleration and patience." The separation of Church and State in Italy he pronounces to have been a necessity, but he declines to discuss the doctrine as applied to other nations, and he condemns the manner in which the law of patronage is left, inasmuch as it leaves the Papacy too much power. We get a little from this—

"We are not without some means of illustrating, from the history of our own country, the very important issue thus raised. We, too, within the last few years, have witnessed the establishment, by regular legislative action, of a 'free Church in a free State.' The allusion, of course, is to the case of the Church formerly established by law in Ireland. In that country, the civil power, besides being patron of certain dignities and benefices, had the power of appointing bishops. It did not, as in England, nominate to the chapter, who are legally punishable if they do not elect, but whose choice is, notwithstanding, a moral choice, laden with the responsibilities of free and deliberate action. In Ireland, royal nomination at once placed the person designated in the position which, on this side of the Channel of St. George, he holds only when bishop elect. He was in a condition to be confirmed and consecrated. Had the Crown, by the Irish Church Act of 1869, simply extinguished its own action in this matter, it would probably, or possibly, have been open to the archbishops of Ireland, at any rate to them with the aid of their suffragans, to appoint the successors to vacant sees, and thus to found something dangerously near to at least a theoretical absolutism. But the view taken by the British Legislature was that disestablishment did not extinguish right in the Church, and that the prerogative of appointing or nominating could not thus be left to take its chance. In the course of the measure through the House of Lords, that most acute legist, Lord Westbury, contended that Parliament was making a present of the governing power over the Church to a mob. But in truth it was given by the express words of the Act, not to a mob, but a community already constituted in three orders, to the bishops, clergy, and laity; and these were put in a condition by their joint action, as three orders jointly constituting an organised body, to make provision for themselves by voluntary contract. Thus the State having been trustee for the people, and having thereto fore given its authority to laws for the Church, both left her in a condition to pass such laws for herself, and took care that the people should be parties to those laws."

With what are considered to be Mr. Gladstone's ecclesiastical proclivities this will read rather strangely. It is quite clear that he believes in fettering ecclesiastics. The other articles in this number are on "Some Aspects of Science in Rela-"tion to Religion," "Nescience—The Doctrine of Kant," the "Present Position of the Irish Church" —which is only the Dean of Derry's charge reprinted—"Theodore of Mopsuestia and Modern "Thought," "Sacerdotalism," "The Arts, Consi-"dered as Tidemarks of History." In most of these there is a strong scent "of the lamp"—much of the fruit of laborious study and thorough ecclesiasticism.

BRIEF NOTICES.

Brief Expositions of the Epistles to the Seven Churches of Asia. By the late Rev. Robert Murray McCheyne. With a Prefatory Note by Rev. W. Moody Stuart, D.D. (W. Oliphant and Co.) The voice of McCheyne, spiritually effective as it was during his life, has probably been more effective since his death. Here are some very characteristic discourses. Dr. Moody Stuart rightly says that they are "altogether worthy of "himself, and are full of faithfulness, of love, and "of unction." Their characteristic consists in their spiritual adaptation—the bringing out from the seven Epistles the Gospel for to-day, for ourselves, for all. This is done without "spiritualising." McCheyne's taste kept him from that offensive manner of treating Scripture.

The Last Three Sermons, preached at Oxford in 1839 and 1840. By Philip R. Shuttleworth, D.D., afterwards Lord Bishop of Chichester. (Rivingtons). These sermons are republished with a design. They were printed at the commencement of the "Oxford Movement," and there is testimony to the effect that they were of service in steadying the views of some who were carried away during the excitement of that period. Their character, however, is doctrinal, as distinguished from ecclesiastical or ritual. The subjects are, "Justification through Faith," "The Free Pardon "of Sin through the Gospel Covenant," and "The "Sufficiency of Scripture as a Rule of Faith." Bishop Shuttleworth, in his preface to the original edition, remarked that "it would seem to be in-"cumbent upon every sincere friend to the "principles of the Protestant Reformation and (as "I conceive them to be) of Evangelical truth, "openly to declare their dissent from doctrines "which, if they are doing nothing more, are at "least disarming those principles of their poignancy "and efficacy." Dr. Shuttleworth's exposition of his own principles is characterised by conspicuous force and transparent earnestness, and this work should have greater influence now than it had even during the lifetime of the author.

Laconics; or, Good Words of the Best Authors. Collected by William Tegg, editor of "The Mixture for Low Spirits," &c. (London: W. Tegg and Co.) This is one of the series of cheap little books published by this firm, which will be found to be of great service for a quiet half-hour or for reference. It contains the quintessence of many wise sayings of eminent writers, and is selected with judgment and taste.

Annals of Our Time. Supplement. From February, 1871, to *February*, 1874. By Joseph Irving. (London: Macmillan and Co.) In this volume of less than two hundred pages is compressed a record of three years' events, social and political, home and foreign, to the downfall of the Gladstone Administration and the advent of Mr. Disraeli to power. The epitome is pithy and impartial, and most serviceable in refreshing the memory relative to the teeming events of our own time, and is complete in itself A copious index and a list of the last two Ministries is of great service.

A Brief Concordance of the Holy Scriptures. By the Rev. John Brown, of Haddington. (London: Blackie and Son.) This shilling pocket volume is a guide for finding the principal texts of Scripture, especially those relating to the Mosaic and Christian dispensations and the more remarkable historical and prophetical descriptions. The present edition has been corrected and revised. Though, of course, anything but a complete concordance, it will be of service within the limits indicated.

Cassell's Serial Publications.—We are glad to learn that Messrs. Cassell, Petter, and Galpin have commenced a reissue in parts of their *Illustrated History of England*, a work which has obtained a very high reputation both for its full and interesting narrative of events and for its profusion of engravings. With the first number—which we may say deals with incidents in the reigns of the early Saxon Kings—has been issued a portrait of the Queen, printed on imperial plate paper, and adapted for framing. The *Library of English Literature*, under the auspices of Professor Morley, has been brought down to the reign of Elizabeth, and teems with rare and curious information and extracts, which the learned and accomplished editor has unearthed. The first volume of the *History of Protestantism* is now complete, with title-page and contents, and brings Dr. Wylie's graphic story down to the close of the Diet of Augsburg. The succeeding part will relate to the Reformation in Sweden and Denmark. At the present time it is of great service to refresh the memory with such a stirring record of ecclesiastical struggles—one may say iniquities—which have a close logical relation to contemporary events, Of equal need and value is Cassell's *Illustrated History of the United States.* The number for the current month deals with the events preceding the great war of liberation, and introduces us to Washington and other great men of the era, and the opening of the campaign against the British forces. The reissue of the *Bible Dictionary* has been brought down to Part 6, and of the *Child's Bible* to the incidents of Saul's reign over Israel, the original illustrations, which we have found to be a great attraction to the young, being given. The quarto edition of the *Holy Bible*, with Doré's full-page engravings, has reached its forty-second part. The plates of the last number are concerned with the closing scenes of our Lord's life, and are entitled, "Jesus "Scourged," "Jesus Falling Beneath the Cross," and "The Descent from the Cross," each sombre scene being pourtrayed with characteristic originality and less than the usual mannerism of the great French artist. We have also to acknowledge the receipt of Part 32 of the *Races of Mankind*, the illustrations of which are of intrinsic value; Part 33 of Mr. James Grant's *British Battles on Land and Sea;* the *Illustrated Shakespeare*, which has for its subject "The Winter's Tale," with several humorous illustrations; *Daily Devotions for the Household*, about half completed, the plan of which has been before described; and *Old and New London*, Part 34, the engravings in which are as rare and curious as Mr. Walford's text is entertaining.

THE SCHOOL BOARD ELECTION FOR FINSBURY.

The seat on the London School Board for this borough, vacant by the death of Mr. Tabrum, is likely to be hotly contested. There are at present three candidates in the field. One of these is the Rev. Mark Wilks, of Holloway Congregational Church, who, having been invited to come forward, has issued an address to the ratepayers of the division which will be found in another column. He promises, if elected, faithfully to adhere to the Act of Parliament which constituted the board. "The principles of that measure (he says) have to be applied with sagacity and firmness to the varied circumstances of London, to the needs of the poor, and with a due regard to the property of the middle and upper classes. The responsibility rests undoubtedly upon every member of the board to economise, as far as possible, the money of the ratepayers, and refuse his sanction to unnecessary or heedless expenditure; but loyalty to the nation demands that he should insist on such an outlay as may be necessary to carry out fully, and as speedily as possible, the intention of the Act, which is to provide efficient means for the thorough education of every poor child in the kingdom. Similarly, I hold that the power of enforcing upon the children of the poor attendance at school is one that must be applied in the spirit of the Act, and as a means of exciting and increasing the sense of parental obligation, not of destroying or superseding it." To the discharge of these responsibilities Mr. Wilks will bring the results of much practical experience in the work of elementary teaching. A committee has been formed to promote his return, the names of which are given in another column as a first list. The second candidate is Mr. T. H. Bolton, who promises to protect the interests of the ratepayers. A third is Mr. J. Surr, who claims to have acted long with the late Mr. Tabrum, to have resided for thirty years in the parish of Islington, and to have been associated with its leading institutions.

Last night the first of a series of public meetings was held at the Wellington Hall, Upper-street, Islington, to receive from Mr. Wilks a declaration of his views. Among the gentlemen present were Messrs. W. H. Willans, who presided, E. J. Harry, hon. secretary to Mr. Wilks's committee, John Glover, Carvell Williams, J. B. Brindley, A. W. Moir, James Judd, J. Alexander, Charles Bennett, J. Hamer, E. Clodd, Philip Williams, &c., &c.

The Chairman, in opening the proceedings, said that Mr. Wilks's supporters had arduous work before them, and that there would be a hard fight. There were three very good candidates in the field, and his own position in regard to them was a delicate one, for he happened to be a personal friend of them all, and had been asked to fill at the meetings of the rival candidates a position similar to that he then occupied. (Laughter.) He desired that nothing should be said to detract from the personal character of the other two candidates, Mr. Bolton and Mr. Surr, but the question before them was one of public character, and even had he known nothing of any of the candidates, he should, after calmly reading their addresses, have felt bound to support Mr. Wilks, who stood head and shoulders above his opponents as to all the special qualifications necessary for the position he sought. As an indication of the nature of the support on which each candidate relied, he had noticed that Mr. Surr's name appeared on the boards of the parish church, which unmistakeably designated him as the nominee of the vicar; Mr. Bolton's name appeared in front of Myddelton Hall, which indicated Mr. Bolton as the nominee of the vestry—("No, no")—whilst Mr. Wilks's name appeared everywhere, and pointed him out as the nominee of the whole parish. (Cheers.)

Mr. Wilks, who was loudly cheered, very strongly, and with the deepest personal feeling, reciprocated the wish that the contest should be conducted on public grounds alone. No one who knew anything of the arduous duties of the office would support him as a matter of personal favour, nor did he desire anyone's vote as conferring honour on himself, but only to enable him to serve the public more completely than he had hitherto had opportunities of doing. Mr. Wilks then gave a brief but comprehensive *resumé* of the history of national education to the present time. He was old enough to remember when in 1847 Lord John Russell proposed that the House of Commons should vote 100,000*l.* for the purpose. The opposition to that proposal was led by the then member for Finsbury, Tom Duncombe, but his motion for a select committee was lost, and the grant voted by a large majority. The free-trade contest had united the Liberal party, but Lord John's measure divided the party, and the Nonconformists, whose confidence he had hitherto enjoyed, deserted him almost to a man. Though Dr. Vaughan, Mr. Binney, and others thought them wrong, the Nonconformists went into a complete fit of the sulks, and held aloof from national education. The Government proposal to supplement voluntary gifts by public grants was regarded by them with jealousy. And truly the scheme soon showed itself very defective. It was very costly and wasteful and opened the door to much trickery, and it was felt that it must sooner or later come to an end. It became a mere scramble for money and aggrandisement between the different sects; and while the amounts voted enormously increased, there was no proper responsibility for their expenditure. In course of time it was felt that the system must either be abandoned or developed into a national one, and this Mr. Forster — (cheers) — undertook to do. Boards were to be appointed by the ratepayers with power to raise money and to draft the children into the schools, and it was on one of those boards that he (Mr. Wilks) now asked for the honour of a seat. In doing so he had to deal with four forms of opposition. First, that arising from denominational interests. When the national system was proposed, the denominations asked how they would be affected by it, and in regard to that matter he had at the outset taken a position which surprised his friends, holding that having borne the burden and heat of the day the denominational schools were entitled to respect; that the resources they possessed ought not to be wasted; and that they could not be expected to abandon their system at once. But this right view of his had been exaggerated into a wrong one. With education, as with religion, its professed friends were its worst foes, and put forward their own vested interests in disregard of the public good. In striking contrast to the sentiments of Archbishop Whately, who once said that the only good he ever did was to make himself superfluous, they now found at every school board meeting, clerics claiming rights for themselves and their denominations instead of considering the public good. The second question was that of the use of the Bible in the schools. He felt that while it was an absurdity to prescribe the reading of the Bible in schools, it was impossible to carry out a national system of education without consulting the feeling of the people in regard to it. He would not, however, for school purposes, take the Bible as a whole, but selections from it. The Bible question had brought him into a difficulty with both parties, but he had rather be in a difficulty and be honest—(loud cheers)—than get out of it dishonestly. Dissenters might say that the carrying out of his views would give state support to religion. Now he was a member of a society whose object was to disestablish and disendow the National Church, because he set his face against the support of any doctrines or creeds by public money. But to use the Bible as a means of moral education, to inculcate obedience to parents, and similar duties, was not the endowment of religion. What right had they to quote Socrates, but not Jesus? to mention Rome, but not Jerusalem? to refer to fables, but not our Lord's parables? He maintained the right of teachers to use their discretion in these respects. But if the Church party made too much use of this liberty, and taught their own creeds, he was quite prepared to go over to the secular side. (Laughter and cheers.) The third question was that of compulsory education. Statistics as to the proportion of population educated in other countries as compared with England were untrustworthy. England, though not the best instructed, was after all the best educated country in the true sense of the word. To try to force Englishmen was against their genius; better quicken the sense of parental obligation. By depriving a poor family of a child's labour, his education is made to cost comparatively more than the amount paid by the wealthiest classes. Let compulsion be used moderately, but not permitted to press hardly on poverty. The fourth question was that of cost, and in that matter Mr. Wilks went into particulars with the view of showing that present liberality will be the truest economy, especially when it is remembered that much of the expenditure is for buildings and other objects of a permanent nature, and he urged that while the upper and middle classes had ample school accommodation, the lower grades of society should not be stinted in educational matters. He trusted that the outlay upon the schools would be more than recouped by the saving upon expenditure for prisons and workhouses. He thought, therefore, the ratepayers should exercise patience. Mr. Wilks then briefly reviewed the work of the board during the past five years, and promised, if elected, to carry out the spirit of the Acts. Their great object should be to see that every child was educated, and that the spirit of the Act was applied to changing circumstances. Mr. Wilks was loudly cheered on resuming his seat.

The Chairman having intimated that the candidate was ready to reply to questions, and none being asked,

Mr. John Glover moved the following resolution:—

That the meeting pledges itself to use its best endeavours to secure the return of Mr. Wilks.

He paid a high tribute to the memory of Mr. Tabrum, enlarged on the qualifications of Mr. Wilks to succeed him, and took occasion to correct some misrepresentations of Mr. Wilks's views in a local paper.

Mr. Moir, having seconded the resolution, it was unanimously carried amid enthusiastic cheers.

A vote of thanks to the chairman was proposed by Mr. Harry, seconded by Mr. Judd, and unanimously carried. Mr. Willans having suitably acknowledged the compliment, the proceedings terminated.

Epitome of News.

Her Majesty's return to the South is expected about the end of November.

The Empress Eugénie and Prince Louis Napoleon have arrived at Chiselhurst from Switzerland.

The Chancellor of the Exchequer is visiting Mr. Disraeli at Hughenden.

Mr. Childers, M.P., was one of the passengers by the Cunard mail steamer Algeria, which arrived at Liverpool on Saturday from New York.

It is reported from Dublin that Cardinal Cullen is confined to his house by indisposition.

The Duke of Buckingham, with several members of his family and suite, sailed from Gravesend on Friday for Madras, where he will officially receive the Prince of Wales on December 6.

The Prince of Wales reached Brindisi on Sunday morning in excellent health, and proceded on board the Serapis. The prince was attended between the railway and the quay by a guard of honour, and was saluted by the British and Italian ironclads in the harbour. Shortly after the Serapis started for Athens, where she arrived on Monday morning. The prince was received in great state by the King, and with much cordiality by the population. In the evening the ancient monuments were brilliantly illuminated, and the whole of the Acropolis was lighted with Bengal fires. The prince, their Majesties, and the Royal Family were present. There was an immense crowd of spectators.

The Archbishop of Canterbury has received a reply to the address presented to the Prince of Wales by the Society for the Propagation of the Gospel in Foreign Parts. His Royal Highness through General Knollys, expresses his admiration for the missionaries, and assures the archbishop that there will be no omission of any opportunity that may present itself during his visit to India to give encouragement to those earnest men.

On Saturday evening the Home Secretary was presented by the Edinburgh Conservative Working men's Association with an address, in which he was congratulated upon the successful administration of his department during the last session of Parliament, especial reference being made to the Labour Laws Amendment Acts. Mr. Cross, in reply, delivered a speech of some length, in which he reviewed generally the measures passed at the instance of the Home Office since the accession of the present Government to power.

The sittings of the Trades Union Congress at Glasgow were brought to a close on Saturday. One of the resolutions expressed astonishment at the issue of the Government circular relative to the surrender of fugitive slaves, and demanding its withdrawal. Next year's Congress will be held at Newcastle.

As the ironclad Iron Duke was being taken out of Devonport Dock on Saturday she ran foul of the Black Prince. The latter lost her davits in the collision, but little other damage was done.

By the arrival of the Pandora from Baffin's Bay news of the Arctic expedition has been brought to hand. A record left by Captain Nares at the Carey Islands on the 27th July states that the Alert and Discovery had passed through the middle ice during a calm and arrived at Cape York two days earlier, all well on board each ship. The record adds that the season is a very open one, and that there is every prospect of the expedition attaining a high latitude.

In the preparing for the Lord Mayor's Show it has been found impossible to carry out the idea of representing the progress of the various trades by trophies as suggested.

On Thursday the Board of Trade stopped two unseaworthy vessels from going to sea—the Jane and Mary in the Downs, and the brig Mina of Rochester.

It is stated that Lord Truro has been robbed of 10,000*l.* worth of jewellery, while it was being conveyed in a cart, packed amongst clothing, from London to Woolwich.

Mr. Russell Gurney, M.P., speaking at Southampton, deeply regretted the tone of the slave circular, and trusted it would not remain in suspended animation, but be absolutely withdrawn. More legal difficulties surrounded the question than many imagined. He defended the Government from the charge of changing the policy of the country in the matter of slavery, and said he would rather separate himself from his party than be identified with such a change.

The New Testament Company of Revisers assembled on Tuesday in the Jerusalem Chamber for their fifty-third session. The Bishop of Gloucester and Bristol presided. The company proceeded with the revision of the eighth chapter of the First Epistle to the Corinthians.

Further evidence was taken on Wednesday at the Southwark Police-court, in the Whitechapel murder case, and at the close of the day, Henry and Thomas George Wainwright were committed for trial, the former for the murder of Harriet Lane, and the latter for being an accessory after the murder. An application to admit the prisoner Thomas to bail was refused. On Thursday the coroner's jury completed their inquiry, and returned a verdict of "Wilful murder" against Henry Wainwright.

Before the Norwich Bribery Commission on Thursday a discovery was made of an extensive system of bribery practised by the Tories in 1874 and 1875 "to keep that fellow Tillett out." The price given for votes was from 5*s.* to 8*s.*, and one person was stated to have expended 85*l.* in this way. Another witness asserted that there were 7,000 venal voters in the city, and that there was no cure but disfranchisement.

Wednesday was the last day of the meeting of the Social Science Congress at Brighton, and was devoted to the reading of papers which it had not been found possible to read previously. Liverpool was decided upon as the town at which the Congress will hold its next year's meeting.

Sir Trevor Lawrence has just issued an address to the electors of Mid Surrey, in which, while expressing his belief that the Attorney-General has not yet been appointed to a judgeship in the new Court of Appeal, he intimates that should a vacancy in the representation take place, he will offer himself as a candidate in the Conservative interest.

Dr. Kenealy narrowly escaped rough handling at North Shields on Thursday evening. While he was delivering a lecture on the Claimant in the Assembly Rooms a fight took place between some young men and a number of his adherents. There were a good many broken heads, and several people were badly hurt by being pitched downstairs. As Dr. Kenealy was leaving the hall, he was attacked by a mob, who struck at him with sticks, and but for the interference of the police he would have been hurt. About half-a-dozen people were taken into custody.

Mr. Monk, M.P. for Gloucester, has addressed a letter to his constituents, expressing his opinion that the Admiralty minute respecting the loss f the Vanguard is a gross miscarriage of justice. The vice-admiral of the squadron and the officers of the Iron Duke should have been placed on their trial, and, above all, no British officer should have been condemned unheard. The minute, Mr. Monk fears, emanates from a desire to shield the superior at the expense of the inferior officer.

Mr. Longfellow's new volume is to be called "The Masque of Pandora, and other Poems."

The *New York Times* announces the marriage, at Toronto, of Professor Goldwin Smith to Mrs. Bolton, the widow of Judge Bolton, of the English Bench.

Mr. McDougal, of Stock Exchange celebrity, is said to have purchased the *Hour*.

A new edition of "The Old and New Testaments," revised by Dr. Jacob, Dr. Gotch, President of the Baptist College, Bristol, &c., is announced as forthcoming.

The *Athenæum* says that a translation of the "Pilgrim's Progress" has been issued by a native Japanese publisher.

It is the intention of the Poet Laureate to commemorate in verse the visit of the Prince of Wales to India.

It is stated that Mr. Wade will publish "Mr. Augustus Murray's Journal" for the benefit of the family; after which the manuscript will be returned to them.

There is no foundation for the statement in a London morning paper, on Saturday, that Mr. Thomas Carlyle is seriously unwell. He is as strong as could be expected in one of his advanced years.

Proposed Testimonial to Mr. Soul.—It will be seen from an advertisement elsewhere that the proposal made through these columns for a testimonial to Mr. Joseph Soul on his retirement from the secretaryship of the Orphan Working School and the Alexandra Orphanage for Infants, after many years of valuable service, has taken practical shape. The friends connected with the institutions with which Mr. Soul has been so long identified, and which owe so much to him, have united for the purpose of presenting him with a testimonial of 1,000*l.*, to be invested for the benefit of his wife and daughter. Mr. Soul's claims to such a recognition of his services are pithily and cogently set forth in the appeal which is now being made to the public, and we have no doubt that appeal will be, as it deserves to be, promptly responded to. We trust the sum subscribed may be double the amount suggested by his friends.

Gleanings.

A young lady went to the photograph artist recently, and wished him to take her picture with an expression as if composing a poem.

A Polyglot edition of Bunyan's "Pilgrim's Progress," with French, German, Iatlian, Spanish, Portuguese, and English versions, is among the new publications.

"Anything pite you dere?" inquired one Dutchman of another, while engaged in angling. "No, notting at all." "Vell," returned the other, "nothing bite me too."

A lively girl had a bashful lover whose name was Locke. She got out of patience with him at last, and in her anger declared that Shakespeare had not said half as many things as he ought to about Shy Lock.

Some one describing a ball, said it was a vast assemblage of people who had never met before, and who never cared to meet again, and that they talked a little, danced a little, ate a little, and then went home cross and tired, and scandalised not a little.

A professor asked his class, "What is the aurora?" A student, scratching his head, replied, "Well, professor, I did know; but I have forgotten." "Well, that is sad—very sad," rejoined the professor. "The only man in the world that ever knew has forgotten it."

While some workmen were excavating the foundation of a building in the Bethnal Green-road on Saturday they discovered an immense chest at a considerable depth from the surface. On being opened it was found to contain a large quantity of Church plate, consisting of pyxes, chalice, lamps, &c., which are believed to have been buried at the Reformation.

The *Glasgow Evening News* says that in one of the city police-courts on Monday, a witness, telling about a crowd by whom he had been insulted, was asked by the baillie, "Were they acting in concert?" A pause. The Fiscal: "Speak out, man. Were the prisoners acting in concert? Witness (with a strong Hibernian accent): "Yer honour, they were not playing any music whin I was there, but—" The rest of the sentence was lost in the roar of laughter which followed.

The Throat.—A youngster being required to write a composition upon some portion of the human body, selected that which unites the head to the body, and expounded as follows: "A throat is convenient to have, especially to roosters and ministers. The former eats corn and crows with it; the latter preaches through his'n, and then ties it up. This is pretty much all I can think of about necks."

Round the World.—A London correspondent of a country paper states:—A letter will go round the world, it is found, in eighty-eight days. An enterprising gentleman in New York has achieved a certain distinction by demonstrating the fact. He sent a letter to Yokohoma by way of England, enclosing one which was to be sent on again to New York, but this time *via* San Francisco, and in eighty-eight days he duly received the enclosure.

Brandy-and-Water on the Brain.—An old toper died suddenly. The coroner in consequence held an inquest, listened to the testimony of the surgeon, and suggested the verdict, "Water on the brain," when a juror rose to object. "Mr. Coroner," said he, "I have known the deceased for ten mortal years, and I know he never saw a sober moment all that time. To say that such a man can die of water on the brain is, therefore, all nonsense. It can't be done; 'cause why?—he never took any into his system. The true verdict, Mr. Coroner, should be, gin, rum, or brandy on the brain; but as I can't get such a verdict, I am willing to split the difference, compromise, and bring in a verdict as follows:—'Died from the effects of brandy-and-water on the brain.'" The verdict eventually was so returned.

A Monster Devil-fish.—The capture of not exactly the sea-serpent, but something next door to it, is reported from Florida. "A monster devil-fish" was, says the *Fernandina Observer*, caught under the New York steamship wharf the other day. The disagreeable creature got in some way under the piling, but was unable to find his way out. Some men at work upon the wharf heard a horrible splashing, and fired several shots at the monster; but, as they seemed to have no effect, but rather to amuse him than otherwise, a harpoon was obtained and his capture effected. The blood which escaped from his bloated body coloured the water for about ten feet on either side. He was sixteen feet in width and fifteen in length. His fins were about four feet long, and his tail about the same length and not much larger than a human finger. His mouth opened to the width of two feet and was eighteen inches in length, and projecting from each side of it was a feeler about one foot wide and two inches long, which he rolled up and unrolled at will. Altogether his appearance was so disreputable and repulsive that it gave quite a "qualm" to all who had the privilege of inspecting him. None could behold him without emotion, and it was generally agreed that a more unprepossessing specimen of marine society had rarely emerged from the depths of the ocean.

Wipe your Feet.—The best Cocoa-nut Mats and Matting are made by Treloar and Sons, 69, Ludgate-hill.

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTH.

MIRAMS.—May 15, at Dunedin, New Zealand, the wife of S. H. Mirams, City Surveyor, of a son.

MARRIAGES.

HARCOURT.—Oct. 12, at Neuchatel, the Rev. James Harcourt, to Emily Knighton.

RYLANDS—TENNANT.—Oct. 9, at the Congregational, Church, Kensington, by the Rev. John Marshall, of Over, assisted by the Rev. F. Bugby, of Stretford, John Rylands Esq., J.P., of Longford Hall, Manchester, and Queen's-gate, London, to Enriqueta Augustina, eldest surviving daughter of the late Stephen Catley Tennant, Esq., of Liverpool and Havana, Cuba

SIMMONS—DAVIS.—Oct. 7, at the Cambridge-heath Congregational Church, Hackney, by the Rev. William Marshall, George Herbert, elder son of the late Captain George Webb Simmons, of South Hackney, to Ellen, fourth daughter of Mr. W. Davis, of Mare-street, Hackney.

THACKRAY—ALLON.—Oct. 12, at Highbury New Park, by the father of the bride, William Thackray, Jun., of Hunter's Hall, Sunderland, to Rose, eldest daughter of the Rev. Henry Allon, D.D., Minister of Union Chapel, Islington.

WILSON—BURTON.—Oct. 12, at the Congregational Church, Great Yarmouth, by the Rev. Charles Wilson, M.A., brother of the bridegroom, assisted by the Rev. W. Tritton, John Walter Wilson, of Plymouth, solicitor, to Helen, third daughter of Samuel Crickmer Burton, of Great Yarmouth, Norfolk.

HOLDSWORTH—FRYER.—Oct. 13, at Friends' Meeting House, Paddock, near Huddersfield, Charles James Holdsworth, son of the late John Holdsworth, of Eccles, near Manchester, to Mary Alice Fryer, daughter of the late S. D. Fryer, of Leeds.

AS IT IS.

In 'The Times' of Jan. 7th, Dr. Hassall writes:—"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

AS IT OUGHT TO BE

'At the Docks, where *Horniman's Teas* are in bond, I took samples from original chests, which I analysed & found perfectly Pure, and *free from the usual artificial facing:* the quality being equally satisfactory.' Feb. 19, 1874. *A. H. HASSALL, M.D.*

3,248 *AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.*

Holloway's Ointment and Pills.—Lives Saved.—How happy would those sufferers be whose whole system is in danger of breaking down through the daily drain of discharges from ulcerations and skin diseases, if they only knew that a day rarely passes without new cases of cure being brought to the knowledge of the discoverer of these peerless remedies. For ulcers, sores, burns, bad legs, skin diseases, and similar maladies, the insufficiency of ordinary applications is admitted by all, but none thus afflicted have been disappointed in their expectations when a fair trial has been given to Holloway's Ointment and Pills, the pain and swelling usually attending this class of ailments will diminish daily under the cooling and soothing unguent.

Throat Irritation.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. boxes (by post 8 or 15 stamps), and tins, 1s. 6d., labelled, James Epps and Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London.

Kinahan's LL Whisky.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

After an experience of over forty years, it has been established that there are few instances of defects of the hair which cannot be arrested, neutralised, or remedied by the use of Mrs. S. A. Allen's World's Hair Restorer, and the favourable effect may be seen at once, and though the hair may have become grey, thin, or faded, it may be renewed and restored to all the glossy loveliness of which it is susceptible. Sold by all Chemists and Perfumers, Depot, 114 and 116, Southampton-row, London.

Dyeing at Home.—Judson's Dyes are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

Loveliness on the Increase.—A marked increase of female loveliness is the eye-delighting result of the immense popularity which Hagan's Magnolia Balm has obtained among ladies everywhere. Complexions radiant with snowy purity, and tinged with the roseate hue of health, are commonly met with wherever it is used. Sold by all Chemists and Perfumers, in bottles, and elegant toilet case at 3s. 6d. Depôt, 114 and 116, Southampton-row, London.

The Institution for Diseases of the Skin, 227, Gray's Inn-road, King's-cross, is open on Monday and Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

Delicate Children.—Weakening diseases require tonic treatment.—The condition of the blood in children suffering from general debility, rickets, spinal disease, wasting, paralysis and consumption; from spasmodic croup, epilepsy, worms, weak eyes and all eruptions, is one of poverty, requiring a tonic to enrich it, and clear the system from all impurities. The best medicine for all the above ailments is Stedman-Phillips Tonic Drops, which will add colour to the cheeks and restore the little patients to robust health, and parents should not fail to give them a proper course. Prices 13½d., 2s. 3d., and 4s. 6d. Of all chemists, or a large bottle sent for 5s. P.O.O. by the Proprietor of Stedman's Teething Powders, the safest remedy of their kind for infants' teething. Depot, 74, East-road, London, N.

Advertisements.

A YOUNG LADY (19) DESIRES an ENGAGEMENT as GOVERNESS in a Nonconformist family. Thorough English, French, Music, and the Elements of Drawing. The highest References given and required.—Address, A.C, care of Rev. T. Stephenson, West Dulwich, S.E.

CONGREGATIONAL SCHOOL, for the EDUCATION of the SONS of MINISTERS.

The HALF-YEARLY ELECTION of this school will take place on Tuesday, 26th inst., at the MEMORIAL HALL, London. Chair to be taken at 2 p.m. by Rev. A HANNAY, Secretary of the Congregational Union.

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First Issue of Capital—£500,000, in subscriptions of One Pound and upwards.

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The remarkable efficacy of these self-applicable Voltaic arrangements is so widely known that in contradistinction to those unprincipled advertisers who can only publish statements on *their own authority*, Mr. Pulvermacher prefers to submit the testimony of others, amongst whom are included many great scientific and medical authorities. These unimpeachable testimonies in favour of the marvellous curative power of this Medico-Galvanic system being too numerous for insertion here, are compiled in the pamphlet,

"Galvanism, Nature's Chief Restorer of Impaired Vital Energy,"

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See Deuteronomy, chap. xii., verse 23.

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